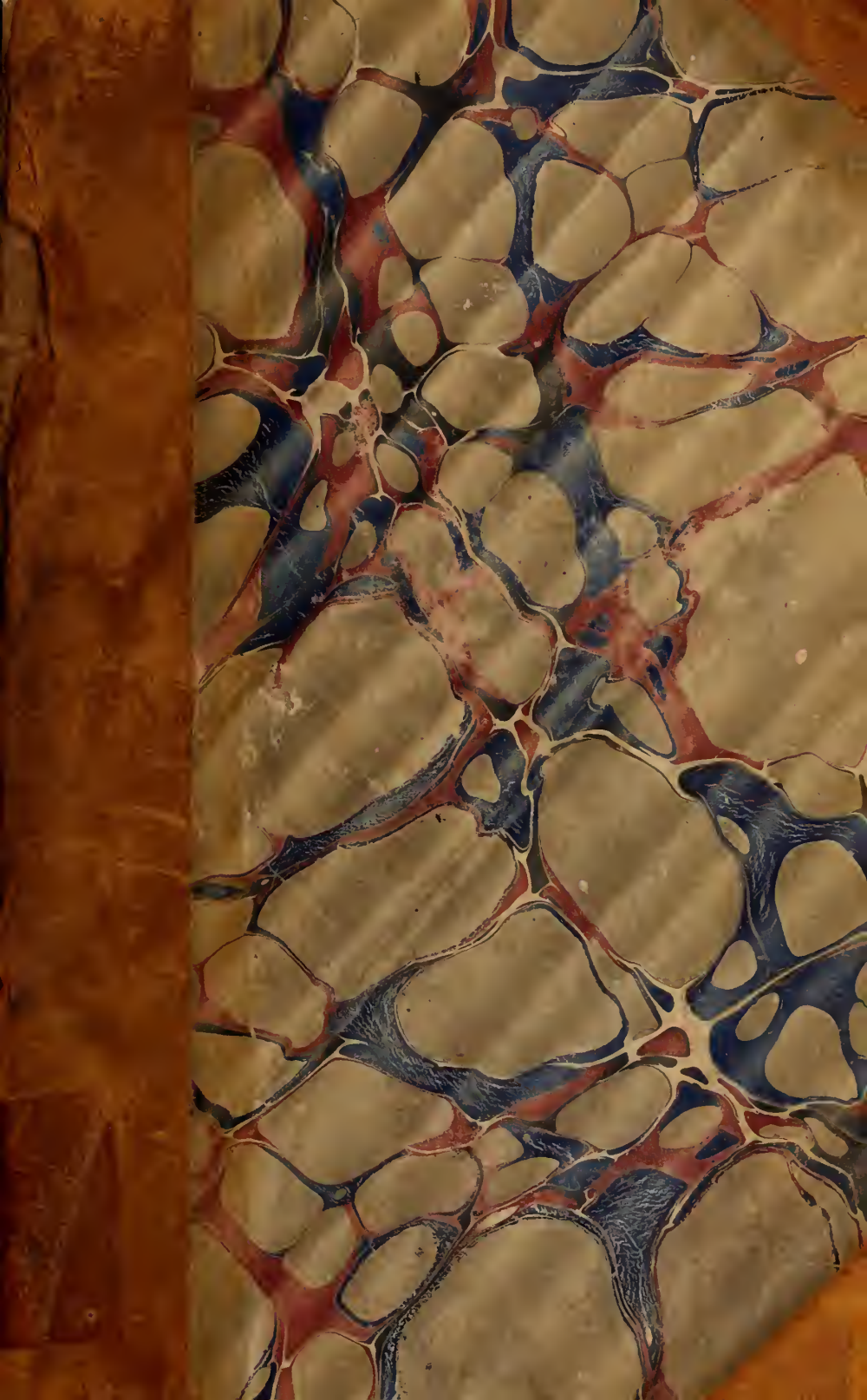




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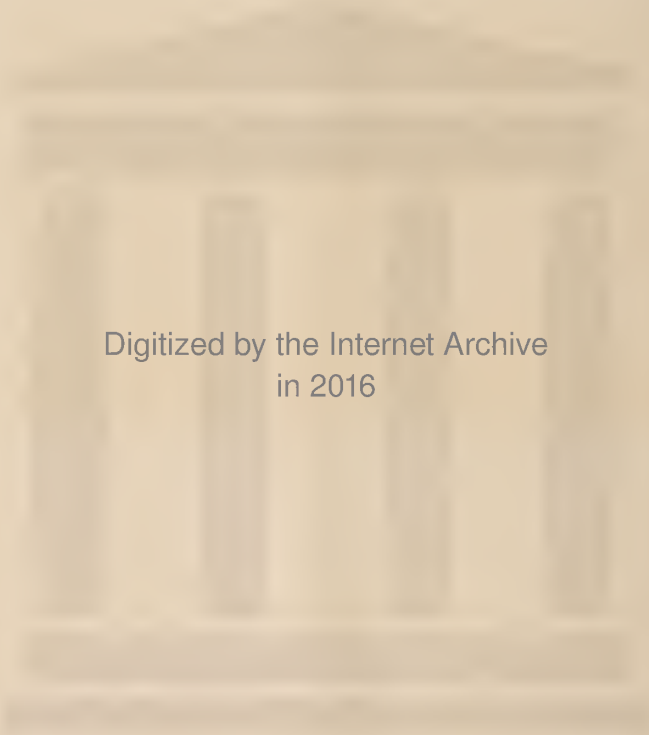
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THE

CHINESE REPOSITORY.

VOL. XIX.

FROM JANUARY TO DECEMBER, 1850.

CANTON:

PRINTED FOR THE PROPRIETORS.

.....

1850.

INDEX.

Accession, Hienfung's edict of.	286	Chinese know the true God.	188
Affray near Nanking.	229	Chinese trade with Japan.	214
Aloah, arguments for using.	96	Chinese reckless of life.	308
Aloho for God, objections to.	616	Chingti, city of.	324
Amaral's death, papers on.	50	Christianity, edict respecting.	566
Amour river, notice of the.	289	Chú fútsz's cosmogony.	373
Amoy, trade at in 1849.	521	Churches at Shánghai.	109
Asylum for outcasts.	228,391	Cities in China very dirty.	367
		Climate of Sz'chuen.	318
Bamboozing, case of.	308	Coal in China.	388,395
Barrow's passage of Yellow R.	507	Cockrane at Lewchew, admiral,	23
Bethel at Whampoa.	168	Coffins left unburied.	391
Bettelheim, letter from.	17,57	Co-hong, attempt to re-establish.	406
Bible, committee on revising the.	464	Consular returns of trade.	513
Bible, version of the Chinese.	544	Consuls in China foreign,	15
Bird's Consular Regulations, &c.	54	Confession of Amaral's murderers	53
Bouham goes to Shánghai.	344	Consular regulations at Whampoa	54
Bouham returns to Hongkong.	403	Coolies taken to Peru.	344
Bonham's communication respect-		Corea, Japanese troops attack.	214
ing pirates.	163		
Boone's Defense of his Essay on		Da Cunha's death.	404
Shin.	345, 409, 465, 569, 625	Da Cunha, governor of Macao.	344
Bowring's ode for Seamen's bethel	168	Davis, John W. leaves China.	281
Bowring's thoughts, strictures on	191	Donation returned in Shángái.	391
Bowring's Ode to the Deity.	245	Doors, gods who protect.	314
Bridgman, death of Rev. J. G.	680		
British and foreign trade for 1849	513	Edict on eclipse of Feb. 12th.	165
Budhists in Siam.	548	Eloah can be transferred.	356
Budhists in Tibet, tenets of.	668	Elohim, how to be translated.	90
		Elohim, how properly translated	185
Calendar for the year 1850.	2	Elohim and Theos, proper ren-	
Calvin's views of God.	635	dering of.	345
Camboja, trade with.	565	Emperor, policy of new.	394
Canton in 1849, trade at.	513	Emperor's death.	165
Canton, high officers at.	14	Emperor's new proclamation.	231
Canton, epidemic in	288,343	Empress-dowager canonized.	344
Capital punishment, mode of.	56	Empress dowager, death of.	111
Characters, different sorts of.	180	Empress-dowager, mourning for	281
China, early works on.	652	Epidemic in Canton.	288,343
Chinese in California.	510	Eras in use in Eastern Asia.	1
Chinese notions of creation	361,369	Etymologicon, notice of the.	169
Chinese coolies going to Peru.	344	Executions at Canton.	55
Chinese language, changes in.	179	Exhibition, meeting in favor of.	404

- Famine diminishing..... 390
 Famines in Shanghai..... 107,113
 Famines in Sz'chuen..... 402
 Fast, death of Rev. C..... 623
 Fire pits, account of..... 399
 Fire, notice of the God of..... 315
 Foreigners in China, list of.... 3
 Foreade at Lewchew..... 21
 Fuhchau, foreigners not to live in 459
 Fung, how to be translated..... 487
 Furnace, god of the..... 316

 Geography by Sü, notice of 600,648
 Geography, notices of a..... 457
 God, character of the word.... 630
 God, how to be rendered..... 90
 Gods, notice of several..... 312
 God, two words may be used for 280
 God, thoughts on term for..... 185
 God not a generic term..... 409
 God not a correlative of creature 524
 God defined, the word..... 572
 God of wealth, notice of the.... 589

 Hales' origin of idolatry..... 423
 Håikwoh Tú Chi, notice of. 135,206
 Håinan, cholera in..... 680
 Heaven and Earth, altars to.... 148
 Hienfung's auspicious proclamation..... 231
 H'lassa, its environs..... 666
 H'pari, incident of Hue in..... 670
 Hobson's hospital in Canton.... 300
 Hongkong, list of officers in.... 11
 Honorary portals in Canton.... 568
 Hospitals at Canton and Shånghái 300
 Howqua's petition for the co-hong 406
 Huc's travels in Tibet..... 650
 Húnán, topography of..... 156
 Húpeh, topography of..... 97

 Idolatry in Lewchew..... 59
 Idolatry not always polytheism.. 192
 Imbert's account of salt-pits.... 325
 Imperial family, promotions in.. 232
 Insurgents in Kwángsi..... 462,511
 Insurgents in Kwángtung... 568,619
 Insanity among the Chinese... 330

 Japan noticed in Håikwoh Chi.135,206
 Japanese incursions into China.. 106
 Japanese in Formosa..... 206
 Jehovah, how to be transferred.. 97
 Jesus, trampling on image of.... 216
 Jesuits, apology for the..... 118
 Julien's translation upon types.. 250

 Kampot, a port in Camboja..... 565
 Kånsuh, rivers in..... 502
 Kånsuh, topography of..... 554
 Kånsuh, traveling in..... 662
 Kåying chau, edict from..... 566
 Kåying's official life and ranks.. 166
 Koko-nor, notices of..... 499,663
 Kwángsi, insurgents in..... 462
 Kwángtung, banditti in..... 512

 Legge's Argument, notice of.. 358
 Legge's Letters reviewed..... 632
 Lewchew visited by the Reynard 623
 Lewchew not a Chinese dependency..... 17
 Lightning, spirit of the..... 312
 Lin Tselsti, death of..... 624
 Lin appointed commissioner.... 568
 Lockhart's hospital report..... 300
 Looker-on's letter on word for God 280
 Looker-on's reply to Dr. Legge 524
 Lowrie's Memoir, notice of.... 491

 Macao, list of officers in..... 13
 Macao, papers from Council of.. 50
 Macao, death of governor of.... 404
 Macgowan's notice of sand.... 328
 Macgowan's notices of coal.... 385
 Manchuria, rivers in..... 289
 Manchús, holy wars of the..... 241
 Manifesto of insurgents..... 568
 Mariner at Lewchew, H. M. S.... 67
 Mariner's visit to Japan..... 509
 Marco Polo's account of Sand-T.. 564
 Meadows on Mongolian letters. 526
 Medhurst's letter to Missionaries 95
 Medhurst's Reply, notice of.... 353
 Medhurst's Letter on shin..... 445
 Medhurst has many views.... 459
 Medhurst's Inquiry on Ruach... 478
 Medhurst's strictures on Philo.. 486
 Medical Miss. Soc. 15th Report 253
 Medical practice at Napa..... 82
 Men and things in Shånghái... 105
 Metallic types in Chinese..... 247
 Ming dynasty, Japanese come in 136
 Missions in Shånghái..... 330
 Missionaries, movements of.... 232
 Missionaries, arrival of..... 408
 Missions in Lewchew..... 17,57
 Mohammedan pagoda in Canton 542
 Monument, corrections in Syrian 552
 Mongolian letters to France.... 526
 Mongolia, travels in..... 651
 Morality of the Chinese..... 233
 Morrison on state religion..... 380

- Morrison's version of Bible 341
 Morrison E. Society, meeting. . 675
 Mourning for Empress-dowa. 111 981
 Mung-ki-peh-tân, extract from.. 401

 Nánhái hien's edict against ru-
 mors 288
 Napa, landing effected at. 18
 Neptune of the Chinese. 313
 Nestorian temples in China. 648
 Newyear, edict to change day of 165
 New Testament revised. 340
 Newton's remarks on word God 430
 Ningpo, bridge of boats at. 464
 Ningpo in 1849, trade at. 523
 North-China Herald, a new paper 462
 Nourishing the Spirit, tract on.. 450

 Ode to the Deity, Russian. 245
 Office, instance of purchase of.. 677
 Ophthalmic Hospital, Report of.. 253
 Opium, poisoning by. 304
 Opium increasingly used. 108

 Pagodas about Canton. 535
 Palmerston's letter to Peking. . . 393
 Parker's report of Hospital. 253
 Paul Si's Apology for the Jesuits 118
 Pawnbrokers robbed at Kiáng. . 231
 Peking Gazettes not reliable. . . 229
 Peking, altars to Heaven & earth 148
 Philo's Diversions, notice of. . . 486
 Pirates, plans for pursuing. 231
 Pirates dispersed by the Medea. 163
 Poor relieved in times of famine. 114
 Poor relieved in Shànghái. 227
 Portuguese frigate blown up. . . . 680
 Postmasters in China. 230
 Postal arrangements in China. . . 282
 Preble, U. S. sloop at Napa. . . . 68

 Residents in China, foreign. 3
 Reynard's visit to the Pei ho. . . 403
 Reynard, decree respecting the. 678
 Reynvaan, attack on H. G. I. . . . 112
 Rivers in Sz'chuen. 319
 Romish missions in Mongolia. . . 651
 Ruach, how to be translated . . . 478

 Sagalien river and island, notice of 289
 Sailing directions for Shànghái. 621
 Salt-pits in Sz'chuen. 325
 Second-bar pagoda 537
 Shànghái, men and things in 105,390
 Shànghái in 1849, trade at. 518
 Shànghái, beggars in. 227
 Shànghái, various famines at. . . 113
 Shànghái, sailing directions to. . 621
 Shànghái, population of. 105
 Shànghái, missions at. 330
 Shànghái, report of hospital at. . 300
 Shànghái, good position of. 463
 Shàngti used as a proper name. . 472
 Shàngti can not be God propriè. 367
 Shàngti, derivation of name. . . . 187
 Shàngti, reasons for rejecting. . 626
 Shàngti is the true God. 359
 Shedden at Lewchew. 76
 Shensi, topography of. 220
 Shin and ti, how they differ. . . . 92
 Shin, reasons for not using. 95
 Shin, their position. 199
 Shin used generically for god. . . 457
 Shin has many meanings. 481
 Shin used for god by Chinese. . . 595
 Shin, errors in views of. 627
 Showers of sand in China. 328
 Shwoh Wan Kiái-tsz', notice of. 169
 Siamese laws respecting Buddhists 548
 Si-ngán, a city in Shensi. 224
 Silkworms, patron of. 314
 Sing Shi Páu Yen, a tract. 233
 Small pox common in China. . . . 392
 Smith, arrival of Bishop. 232
 Southwell, notice of late Mr. . . . 333
 Spirit, how to be rendered. 478
 Spalding, notice of late Mr. 334
 Staunton's remarks on God. 349
 St. Mary's sloop of war. 55
 Si's memorial respecting bandits 619
 Si's honorary portals. 568
 Si's answer respecting pirates. . 146
 Si's dispatches respecting Am-
 aral's murderers. 51
 Syrian monument, errors in. . . . 552
 Sz'chuen, topography of. 317
 Sz'chuen, towns in. 394,672

 Tarakai, island of. 296
 Tàukwáng, his family. 284
 Tàukwáng, demise of. 165
 Tàukwáng, will of. 676
 Taverns of the Mongols. 653
 Tchakars of Chihli. 657
 Tea cultivated in United States 511
 Temples at Lewchew. 31
 Temples in China, Christian. . . . 648
 Testament, resolution respecting 545
 Ti, its adaptation to render Theos 201
 Tien and ti worshiped by Chinese 436
 Theos, how used in Homer. 196
 Tibet, Iluc's travels in. 665

Tolon-nor, a city in Chihli.....	654	Waterland on notion of God:...	644
Trade with China for 1849.....	531	War, strategy of Japanese in...	151
Tract on morality, native.....	233	Wei Yuen, author of Holy Wars	244
Trinity church falls down.....	464	Welton at Fuhchau, Rev. W...	459
Tsing Shing Wú Kú noticed....	241	Whampoa, Seamen's bethel at..	168
Tsz'ki, accident at.....	464	Whampoa consular regulations...	54
Types made by a Chinese.....	248	Whilden, death of Mrs. E. J....	112
U. S. sloop of war St. Mary's....	55	Will of Táukwáng.....	284
Varnish tree in Sz'chuen.....	396	Wúcháng, a large city in Húpeh	101
Version of Old Testament.....	110	Wylie, notice of late Mrs.....	332
Victoria made a city and a see... 56		Yángtsz' kiáng, inundation of..	104
Wall of China, notice of.....	677	Yellow river, course of.....	491
		Yih King, cosmogony of the....	362

CONTENTS.

No. 1.

Art. I. The comparative English and Chinese Calendar for 1850; names of the foreign residents at the Five Ports and Hongkong; list of officers in the governments of Hongkong, Macao, and Canton; foreign legations and consular establishments in China.....	1
Art. II. Letter from Rev. B. J. Bettelheim, M. D., giving an account of his residence and missionary labors in Lewchew during the last three years.....	17
Art. III. Journal of Occurrences: affairs at Macao; notice from the British consular agent at Whampoa; U. S. sloop of war St. Mary's; executions among the Chinese; town of Victoria made a city, and the colony of Hongkong erected into a bishop's see.....	50

No. 2.

Art. I. Letter from Rev. B. J. Bettelheim, M. D., giving an account of his residence and missionary labors in Lewchew during the last three years. (<i>Continued from page 49</i>).....	57
Art. II. Letter to the Editor of the Chinese Repository respecting the objects to be had in view in translating Elohim and Theos.....	90
Art. III. Topography of the province of Húpeh; list of its departments and districts; description of its principal towns, notice of its rivers, lakes, productions.	97
Art. IV. Men and things in Shànghai: number and character of its population; tything system; taxation; sickness and pauperism; distribution of food; use of opium and prospect of the traffic being legalized; increase of the general commerce; the number of foreign residents; new churches dedicated; converts to Christianity; Committee of Delegates for revision of the Old and New Testaments in Chinese. <i>From a Correspondent</i>	105
Art. V. Journal of Occurrences: death of the Empress-dowager; decease of Mrs. Whilden at Canton; attack on Mr. Reynvaan.....	110

No. 3.

Art. I. Notice of the years of famine and distress which have occurred at Shànghai, recorded in the Statistics of Shànghai.....	311
Art. II. Paul Sü's Apology, addressed to the emperor Wánli of the Ming dynasty, in behalf of the Jesuit missionaries. Pantoya and others, who had been impeached by the Board of Rites in a Report dated the 4th year, 7th month of his reign, (A. D. 1617).....	118
Art. III. Japan: A translation of the 12th chapter of the Hái-kwoh Tù Chi, 海國圖志 or Notices of Foreign Countries, illustrated with Maps and Engravings. Published at the city of Yangchow fu in Kíngsü, in the summer of 1817	133

- Art. IV. Topography of the province of Hûnan; its area, population, lakes, rivers, mountains, productions, &c., with a list of its departments and districts. 156
- Art. V. Journal of Occurrences: attack on pirates in Mir's bay, and correspondence relating to it; edict in reference to a change in newyear's day; death of the emperor of China; position of Kiyung; dedication of Seamen's Bethel at Whampoa 162

No. 4.

- Art. I. Shwoh Wan Kiâi-tsz', Sû shi Hi-chuen, Sz'-shih kiuen; **說文解字**
徐氏繫傳四十卷 or The Etymologicon [of Hû Shin] with a
Supplementary Commentary by Sû, in forty sections. By PHILLO. 169
- Art. II. Thoughts on the term proper to be employed in translating Elohim and Theos into Chinese. By a Missionary. In a Letter to the Editor. 185
- Art. III. Japan: A translation of the 12th chapter of the Hâi-kwoh Tû Chi,
海國圖志 or Notices of Foreign Countries, illustrated with Maps and
Engravings. Published at the city of Yángchau fû in Kiángsû, in the summer
of 1847.—(Continued from page 156.) 206
- Art. IV. Topography of Shensi; its boundaries, area, rivers, divisions, cities, population, productions, &c. 220
- Art. V. Men and Things in Shànghâi; famine; violent begging; contributions solicited; distribution of food; asylum for outcast children; oppression and assault; postmaster generals; pawnbrokers robbed; pirate-catchers. Letter to the Editor from SPECTATOR. 227
- Art. VI. Journal of Occurrences: Edict of accession of H. M. Hienfung; honors given his brothers; religious intelligence, arrival of the Bishop of Victoria. 231

No. 5.

- Art. I. Sing Shi Páu Yen **醒世寶言** Precious Words to Awaken the
Age. By CHANG LICHEN. Published at Canton, 1848. 233
- Art. II. The Holy Wars: Tâ-tsing Shing Wû Kî, or Records of the Military Achievements of the Monarchs of the Great Pure Dynasty. Compiled by WEI YUEN of Shâuyang in Hûnan province. 20 vols. 8vo. 3d edition, revised and enlarged. 1846. 241
- Art. III. Ode to the Deity. From the Russian. 245
- Art. IV. Movable Metallic Types among the Chinese. 247
- Art. V. Fifteenth Report of the Medical Missionary Society's Ophthalmic Hospital at Canton, for the years 1848 and 1849. By Rev. P. PARKER, M.D. 253
- Art. VI. Letter regarding the word used for God in Chinese. By A LOOKER-ON. 280
- Art. VII. Journal of Occurrences: departure of H. E. John W. Davis; ceremonies observed at Canton by the authorities upon the empress' death, last edict of Taükwang; bounties conferred by the new emperor; notices of his family; epidemic at Canton. 281

No. 6.

- Art. I. Notices of the Sagalien river, and the island of Tarakai opposite its mouth. 289
- Art. II. Medical Missions: 1. General Report of the Hospital at Kam-li-fau in Canton, from April 1848, to Nov. 1849. By B. HOBSON, M. B. pp. 57.
2. Report of the Committee of the Chinese Hospital, Shànghâi, from January 1st to December 31st, 1849. pp. 18. 300
- Art. III. Mythological account of some Chinese deities, chiefly those connected with the elements. Translated from the Sû Shin Kî. 312
- Art. IV. Topography of the province of Sz'ehuen; its area, rivers, lakes, mountains, divisions, towns, productions, and inhabitants. 317
- Art. V. Remarks on showers of sand in the Chinese Plain. By D. J. MACGOWAN, 328
- Art. VI. What I have seen in Shànghâi: Protestant mission; the late Mrs. Wylie, Mr. Southwell, and Mr. Spalding; notices of each mission; distribution of alms; chaplaincy in Trinity church; Bethel flag; Chinese version of the N. Testament; article on Elohim and Theos.—Letter to the Editor by E. C. B. 330
- Art. VII. Journal of Occurrences: epidemic at Canton; H. E. governor Sû; arrival of the governor of Macao; canonization of the late Empress-dowager; Gov. Bonham's visit to Shànghâi; emigration of Chinese to America. 343

No. 7.

- Art. I. Defense of an Essay on the proper rendering of the words Elohim and Theos into the Chinese Language. By W. J. BOONE. 345
- Art. II. Notices of Coal in China. By D. J. MACGOWAN, M. D., Cor. Mem. of the Asiatic Society of Bengal. 385
- Art. III. Men and things in Shànghâi: scene changed; the spring propitious, early

- harvests plentiful; famine and beggary diminished; a forced donation returned; the asylum for outcast children dismantled; unburied coffins; small pox; fever; moat and ditches excavated; smuggling; the opium question; Lord Palmerston's letter. *Letter to the Editor from Spectator*..... 390
- Art. IV. Topography of the province of Sz'chuen: description of its towns, productions, inhabitants, &c. (*Continued from page 327*)..... 394
- Art. V. Journal of Occurrences: return of the Str. Reynard and Gov. Bonham; death of Gov. Da Cunha; meeting in relation to the Exhibition of Industry in 1851; licensing of tea-brokers at Canton; movements of Missionaries..... 403

No. 8.

- Art. I. Defense of an Essay on the proper rendering of the words Elohim and Theos into the Chinese Language. By W. J. BOONE..... 409
- Art. II. Letter to the Editor of the Repository, accompanied with a translation of a Chinese tract upon Nourishing the Spirit. By W. H. MEDHURST, D.D.... 445
- Art. III. Journal of Occurrences: endeavor to prevent foreigners from living in Fuhchau; disturbances in Kwángsi; North-China Herald; facilities of the port of Shanghai; fall of Trinity church; accident at Tsz'ki; bridge of Boats at Ningpo; completion of the revision of the New Testament..... 459

No. 9.

- Art. I. Defense of an Essay on the proper rendering of the words Elohim and Theos into the Chinese language. By W. J. BOONE. (*Continued from page 444.*) 465
- Art. II. An Inquiry into the proper mode of translating Ruach and Pnuma, in the Chinese version of the Scriptures. By W. H. MEDHURST, Sen. Shanghai, Printed at the Mission Press, 1850..... 478
- Art. III. Animadversions on the Philological Diversions of Philo, by W. H. Medhurst, Sen., in his Inquiry into the proper mode of translating Ruach and Pnuma, examined in a Note by Philo. *Communicated for the Repository*..... 486
- Art. IV. Memoir of Rev. Walter M. Lowrie, Missionary to China..... 491
- Art. V. Course and topography of the Hwáng ho or Yellow river..... 499
- Art. VI. Journal of Occurrences; H. M. S. Mariner's visit to Japan; cultivation of tea in the United States; emigration of Chinese to America; memorial respecting disturbances in Kwángsi; insurgents in Kwángtung..... 509

No. 10.

- Art. I. Consular Returns of the British and Foreign trade with China for 1849 513
- Art. II. Letter to the Editor of the Repository upon Dr. Legge's Argument on the word for God in Chinese. By A. LOOKER-ON..... 524
- Art. III. Translations and Notice of two Mongolian Letters to Philip the Fair, King of France, 1305. By MR. MEADOWS, Consular Interpreter, Canton.... 526
- Art. IV. Pagodas in and near Canton; their names and time of their erection... 535
- Art. V. Version of the Old and New Testaments in Chinese: proceedings of the Protestant missionaries at the several ports, and of their delegates at Shànghai relative thereto; resolutions adopted August 1st, 1850..... 544
- Art. VI. Tenets of the Buddhists, and laws respecting their idols in Siam. By A. CORRESPONDENT..... 548
- Art. VII. Corrections in the Inscription on the Syrian Monument, erected in A. D. 781, contained in Vol. XIV..... 552
- Art. VIII. Topography of the province of Kánsuh; its boundaries, mountains, lakes, rivers, divisions, cities, population, productions, historical notices, &c..... 554
- Art. IX. Journal of Occurrences: trade with Camboja and Singapore; edict against Christianity by the prefect of Kiáng chau; honorary portals in Canton; proclamation of the insurgents; Lin Tsehsü sent to Kwángsi..... 565

No. 11.

- Art. I. Defense of an Essay on the proper rendering of the words Elohim and Theos into the Chinese language. By W. J. BOONE. (*Continued from p. 478.*) 569
- Art. II. Journal of Occurrences: defeat and dispersion of the insurgents, and memorial respecting them; sailing directions for entering the port of Shanghai; visit of H. M. Str. Reynard to Lewchew; death of Rev. C. Fast near Fuhchau fú; the death of Lin Tsehsü..... 619

No. 12.

- Art. I. Defense of an Essay on the proper rendering of the words Elohim and Theos into the Chinese language. By W. J. BOONE. (*Concluded from page 618.*) 625
- Art. II. Souvenirs d'un Voyage dans la Tartarie, le Thibet, et le Chine, pendant les Années 1844, 1845, et 1846. Par M. Iluc, prêtre missionnaire de la Congrégation de St.-Lazare. 2 tomes. Paris, 1850..... 650
- Art. III. Resume of the principal occurrences in China during the year 1850.... 674

THE
CHINESE REPOSITORY.

VOL. XIX.—JANUARY, 1850.—No. 1.

ART. I. *The comparative English and Chinese Calendar for 1850 ; names of the foreign residents at the five parts and Hongkong ; list of officers in the governments of Hongkong, Macao, and Canton ; foreign legations and consular establishments in China.*

THE year 1850 of the Christian era answers to the 4487th year of the Chinese chronology, or as they reckon it, the 48th year of the 75th cycle of sixty years, which commences the 12th of February ; the same is the thirtieth year of the reign of His Imperial Majesty Táukwáng, who is now 63 years of age, and consequently one of the oldest potentates of the world, and among those who have enjoyed regal dignity the longest. The present year is also the 5610th year of the Jewish chronology, which ends Sept. 6th, when the 5611th year commences. The lunar year commencing Nov. 6th, 1850, is the 1267th of the Mohammedan era ; it is strictly lunar, and since the commencement of the era in A.D. 622, there has been a gain of nearly forty years over the Gregorian computation of the solar year. The year of 365 days, commencing Aug. 28th, or Sept. 27th, is the 1220th of the Parsee chronology, called the era of Yezdejerd ; this began A.D. 632, but in consequence of rejecting the intercalary day every fourth year, a discrepancy of nearly ten months has accrued since its commencement. Some of the Parsees date their new year Aug. 28th, another part begin Sept. 27th.

The lunar year commencing April 12th is the 1212th of the civil era of the Siamese and Burmese ; and that beginning May 26th, is the 2393d of their religious year, computed from the death of Budha. The Japanese, Coreans, and Cochinchinese follow the Chinese sexagenary cycle, in calling the present year *kang siuh* 庚戌, but each of these nations dates events from the commencement of the reigns of their respective monarchs.

Jan.	11 & 12 m	Feb.	12 & 1 m	Mar.	1 & 2 m	April.	2 & 3 m	May.	3 & 4 m	June.	4 & 5 m	July.	5 & 6 m	Aug.	6 & 7 m	Sep.	7 & 8 m	Oct.	8 & 9 m	Nov.	10 m	Dec.	10 & 11 m
1 tu	19	1 f	20	1 f	1 s	1 s	19	1 w	20	1 s	21	1 m	22	1 th	24	1 s	25	1 tu	26	1 f	28	1 s	28
2 w	20	2 s	21	2 s	2 m	2 m	20	2 w	21	2 s	22	2 tu	23	2 f	25	2 m	26	2 w	27	2 s	29	2 m	29
3 th	21	3 s	22	3 s	3 m	3 m	21	3 f	22	3 m	23	3 w	24	3 s	26	3 tu	27	3 th	28	3 s	30	3 tu	30
4 f	22	4 m	23	4 m	4 tu	4 tu	22	4 s	23	4 w	24	4 th	25	4 s	27	4 w	28	4 f	29	4 m	1	4 w	1
5 s	23	5 tu	24	5 tu	5 w	5 w	23	5 s	24	5 w	25	5 f	26	5 m	28	5 th	29	5 s	1	5 tu	2	5 th	2
6 s	24	6 w	25	6 w	6 tu	6 tu	24	6 m	25	6 w	26	6 s	27	6 tu	29	6 f	1	6 s	2	6 w	3	6 f	3
7 m	25	7 th	26	7 th	7 f	7 f	25	7 tu	26	7 s	27	7 s	28	7 w	30	7 s	2	7 m	3	7 th	4	7 s	4
8 tu	26	8 f	27	8 f	8 s	8 s	26	8 w	27	8 s	28	8 w	29	8 f	1	8 s	3	8 tu	4	8 f	5	8 s	5
9 w	27	9 s	28	9 s	9 m	9 m	27	9 th	28	9 m	29	9 tu	1	9 f	2	9 m	4	9 w	5	9 s	6	9 m	6
10 th	28	10 s	29	10 s	10 m	10 m	28	10 f	29	10 m	1	10 w	2	10 s	3	10 tu	5	10 th	6	10 s	7	10 m	7
11 f	29	11 m	30	11 m	11 tu	11 tu	29	11 s	30	11 w	2	11 th	3	11 s	4	11 w	6	11 f	7	11 m	8	11 w	8
12 s	30	12 tu	1	12 tu	12 w	12 w	1	12 s	1	12 w	3	12 f	4	12 m	5	12 th	7	12 s	8	12 tu	9	12 th	9
13 s	1	13 w	2	13 w	2 th	2 th	2	13 m	2	13 th	4	13 s	5	13 tu	6	13 f	8	13 s	9	13 w	10	13 f	10
14 m	2	14 th	3	14 th	3 m	3 m	3	14 tu	3	14 f	5	14 s	6	14 w	7	14 s	9	14 m	10	14 th	11	14 s	11
15 tu	3	15 f	4	15 f	4 m	4 m	4	15 w	4	15 s	6	15 m	7	15 th	8	15 s	10	15 tu	11	15 f	12	15 s	12
16 w	4	16 s	5	16 s	5 tu	5 tu	5	16 th	5	16 s	7	16 tu	8	16 f	9	16 m	11	16 w	12	16 s	13	16 m	13
17 th	5	17 s	6	17 s	6 w	6 w	6	17 f	6	17 m	8	17 w	9	17 s	10	17 tu	12	17 th	13	17 s	14	17 tu	14
18 f	6	18 m	7	18 m	7 th	7 th	7	18 s	7	18 tu	9	18 w	10	18 s	11	18 w	13	18	14	18 m	15	18 w	15
19 s	7	19 tu	8	19 tu	8 m	8 m	8	19 s	8	19 w	10	19 f	11	19 m	12	19 th	14	19 s	15	19 tu	16	19 th	16
20 s	8	20 w	9	20 w	9 m	9 m	9	20 tu	9	20 th	11	20 s	12	20 tu	13	20 f	15	20 s	16	20 w	17	20 f	17
21 m	9	21 th	10	21 th	10 m	10 m	10	21 w	10	21 f	12	21 s	13	21 w	14	21 s	16	21 m	17	21 th	18	21 s	18
22 tu	10	22 f	11	22 f	11 m	11 m	11	22 tu	11	22 s	13	22 m	14	22 th	15	22 s	17	22 tu	18	22 f	19	22 s	19
23 w	11	23 s	12	23 s	12 m	12 m	12	23 w	12	23 m	14	23 tu	15	23 f	16	23 m	18	23 w	19	23 s	20	23 m	20
24 th	12	24 s	13	24 s	13 m	13 m	13	24 f	13	24 m	15	24 w	16	24 s	17	24 tu	19	24 th	20	24 s	21	24 tu	21
25 f	13	25 m	14	25 m	14 tu	14 tu	14	25 w	14	25 tu	16	25 th	17	25 s	18	25 w	20	25 f	21	25 m	22	25 w	22
26 s	14	26 tu	15	26 tu	15 w	15 w	15	26 s	15	26 w	17	26 f	18	26 m	19	26 th	21	26 s	22	26 tu	23	26 th	23
27 s	15	27 w	16	27 w	16 m	16 m	16	27 tu	16	27 th	18	27 s	19	27 tu	20	27 f	22	27 s	23	27 w	24	27 f	24
28 m	16	28 th	17	28 th	17 m	17 m	17	28 w	17	28 f	19	28 s	20	28 w	21	28 s	23	28 m	24	28 th	25	28 s	25
29 tu	17	29 s	18	29 s	18 m	18 m	18	29 tu	18	29 m	20	29 m	21	29 w	22	29 s	24	29 tu	25	29 f	26	29 s	26
30 w	18	30 f	19	30 f	19 m	19 m	19	30 th	19	30 s	21	30 tu	22	30 f	23	30 m	25	30 w	26	30 s	27	30 m	27
31 th	19	31 s	20	31 s	20 m	20 m	20	31 f	20	31 m	21	31 w	23	31 s	24	31 m	26	31 th	27			31 tu	28

LIST OF FOREIGN RESIDENTS IN CHINA.

Errors will doubtless be found in the following list of names, but it is hoped they are not very numerous; it has been difficult to ascertain the names of those who reside afloat at the various anchorages, and many of them are probably omitted. The difficulty of making the list complete increases from year to year.

Abbreviations—*Ca* stands for Canton; *wh* for Whampoa; *ma* for Macao; *ho* for Hongkong; *am* for Amoy; *fu* for Fuhchau; *ni* for Ningpo; *sh* for Shāng-hii; *p. c.* and *p. s.* attached to a few names denote that they are *police constables* and *police sergeants* at Hongkong.

Abdolvayad Mohmed,	ca	Baptista, J S	sh
Abdola Moladina	ca	Barham, W.	P. C. ho
Adams, Charles R	ca	Barnes, D J	ho
Adamson, W R	sh	Barnet, George	ca
Aderjee Sapoorejee	ca	Barnet, William	ca
Aguilar, Jozé de	ma	Barradas, M	ho
Ahmed Isaac	ca	Barradas, Francisco	ho
Ainslie, Richard <i>p c</i>	ho	Barradas, Vicente F	ho
Alcock, R. and fami	sh	Barradas, Angelo	ho
Alexander, W H	ho	Barros, Jozé Vicente	ca
Alla Bux Dosunjee	ca	Barretto, B A	ho
Allanson, William and family	ma	Barretto, J O	ho
Allureka Versey,	ca	Barry, James	P. C. ho
Almeida, Lino de	ma	Barton, Ch	ho
Ambrose, Rev. Lewis	ho	Bateson, Charles E	sh
Ameeroodeen Abdool Latiff	ca	Baylies, Nicholas	sh
Anderson, Charles	ho	Beale, Thomas Chay	sh
Anderson, D	ho	Bellamy, Capt.	ca
Anderson	ho	Bennets, G J	sh
Angier, F J	ho	Bevan, W. F.	ho
Anthon, Joseph C <i>abs.</i>	ho	Bidet, A	sh
Anthon, H.	ho	Bimjee Canjee	ca
Appleton, S	ho	Benjamin Eliah	ca
Aquino, Maximiliano J. d'	ca	Bird, Alexander	wh
Ardaseer Nesserwanjee Mody.	ca	Birdseye, T. J.	sh
Ardaseer Rustomjee	ca	Birley, F B and fam	ca
Armstrong, George	ho	Biscoe, Major V. J.	ho
Armstrong, H. lieut 95th	ho	Bland, J	sh
Aroné, Jacques	sh	Blight, John A	ho
Aspenderjee Nesserwanjee.	ca	Block, Frederick H	ho
Aspinall, Richard	sh	Bokee, William O	ca
Aspundearjee Tamooljee	ca	Bomanjee Muncherjee	ca
Ayub Ebrahim,	ca	Bonham, H.E. Samuel G & fam	ho
Azevedo, Felis H. de and fam.	ho	Bonney, S W.	wh
Azevedo, Luiz M de	ho	Booker, Frederic	ca
Backhouse, John	an	Boon, J	ca
Baldwin, Rev. Caleb C. & fam.	fu	Boone, Rt. Rev. W. J. and fam	sh
Balfour, Doct. A H. and fam.	ho	Borel, Constant	ca
Ball, Rev. Dyer, and family,	ca	Botelho, Alberto	ho
Ballard, Samuel and fam.	ho	Boughry, and fam., Major 59th	ho
Bancroft, A. H.	ca	Bouard, Rev Louis	ho
Bankier, Dr.	ho	Bovet, Edouard	ca
Bapoojee Pallanjee Runjee	ca	Bovet, Louis	ca

Bovet, Fritz	ca	Carter, Augustus and family	ho
Bowman, Adam	sh	Cartwright, H D	sh
Bowman, John	sh	Carvalho, L. and fam	ma
Bowra, Charles W.	ho	Carvalho, M. de	ca
Bowra, William A. <i>als.</i>	ho	Carvalho, Jozé H	ho
Bowring, John, LL.D.	ca	Carvalho, Antonio H	ho
Boxer, W.	ho	Castro, L d'Almado e	ho
Bradley, Charles W. LL. D.	am	Castro, J. M. d'Almado e <i>abs</i>	ho
Bradshaw, James	am	Cay, R. Dundas	ho
Braga, João Roza	ho	Ceballos, Juan A Lopez de	ma
Braga, Manoel Roza	ho	Chalmers, Patrick	ca
Braine, Charles J and family	ho	Champion <i>Captain</i> 95th	ho
Brice, Dr.	wh	Chapman, F	ca
Bridgman, E. C. D. D. and fam	sh	Chapman, Ensign 95th.	ho
Bridgman, Rev. James G	ca	Charlton, Lt. 95th.	ho
Brimelow, James W	ho	Charnley, D.	sh
Britto, Jozé de	ho	Chinnery, George	ma
Brodersen, C.	co	Chomley, Francis C	ho
Brooks, J. A. and fam.	ho	Churcher, John E.	ho
Broughall, William	sh	Clark, D O	sh
Brown, Antonio, <i>Tavern keeper</i>	ho	Clarke, Dr. <i>Medical Staff.</i>	ho
Brown, D O	ho	Cleland, Rev. John F. & fam.	ca
Brown, W. Ward	ca	Clement, C. T., Lt. <i>Cry. Rifles.</i>	ho
Browne, Robert	ca	Cleverley, C St. George	ho
Browning, W. R.	am	Cleverley, <i>Captain</i>	ho
Bruce, George C. <i>abs.</i>	ca	Clifton, Samuel and fam	ho
Buchan, George	ho	Clifford, Rev. H.	ni
Buckler, William	ca	Cole, Richard, and fam.	ho
Buckton, Charles	wh	Collins, J	ho
Buffa Rev. —	ho	Collins Mrs. and fam.	ho
Bunn, R. <i>Qtrmast. Ceylon Rifles</i>	ho	Collins, Rev. J. D.	fu
Burd, John	ho	Comelate, J. G.	ho
Burgoyne, George	ho	Compton, Charles S	ca
Burgoyne, William	ho	Compton, J B	ho
Burke, W.	ho	Compton, Spencer	ho
Burjorjee Eduljee	ca	Comstock, W	ca
Burjorjee Rustomjee	ca	Comstock, W O	ca
Burjorjee Sorabjee	ca	Connolly, A	sh
Burley, A J	ho	Cooke, John	wh
Burns, Rev. William C.	ho	Cooverjee Bomanjee	sh
Burton, Edward	sh	Cordeiro, Albanio A.	ho
Butt, John	ca	Cortella, Antonio M	ho
Bush, F. T. and family	ho	Costa, N. T. da	ca
Byramjee Coverjee	ca	Coulter, M. S. and fam.	ni
Byramjee Rustomjee	ca	Cowan, Francis, <i>P. C.</i>	ho
Calder, Alexander	sh	Cowasjee Pestonjee,	ca
Caine, Hon. major William	ha	Cowasjee Pallanjee,	ca
Caldas, Joaquim P	ho	Cowasjee Sapoorejee Lungrana	ca
Caldwell, Daniel R.	ho	Cowper, J C	wh
Cameron, J	ho	Crakanthorpe, R H	ho
Campbell, Archibald and fam	ho	Crampton, J	sh
Campbell, A E. H.	ho	Crawford, Ninian	ho
Campbell, P	ho	Crevey, Wm., <i>P. S.</i>	ho
Campos, Joaquim de	ho	Crook, James	ho
Cannan, John H	ho	Croom, A F and fam	sh
Carew, J. H. <i>Captain</i> 95th	ho	Cruz, C. de	ca
Carlowitz, Richard	ca	Cruz, W F de	ho
Carpenter, Rev. C and family	sh	Cruz, F F de	ca
Carr, John	ho	Culbertson, Rev. M S and fam	ni
Carruthers, John and fam.	ho	Cumerally Runzanally	ca

Cummings, Rev. S. & fam.	fu	Dos Remedios, J. J. and fam.	ho
Cumoorde Meerjee	ca	Dossabhoy Hornusjee,	sh
Cunningham, Edward	ca	Dossabhoy Framjee Camajee	ca
Currie, John	ho	Dossabhoy Hormusjee Camajee	ca
Cursetjee Eduljee	ca	Dossabhoy Bajonjee	ca
Cursetjee Jamsetjee Botiwala	ca	Doty, Rev. Elihu and fam	am
Cursetjee Rustomjee Eranee	ca	Dowdall, Lt. Adj. 95th	ho
Cursetjee Rustomjee Daver	ca	Dowell, J. S.	ho
Cursetjee Shavuxshaw	ca	Drake, Francis C.	ho
Da Costa, M. D. <i>Tavern Keeper</i>	ho	Dreyer, William	ca
Dadabhoy Burjorjee	ca	Drinker, Sandwith, and fam.	ho
Dadabhoy Eduljee	ca	Du Chesne, Henri	ma
Dadabhoy D. Talcaca	ca	Duddell, George	ho
Dadabhoy Bazonjee	ca	Dudgeon, P	ho
Dadabhoy Pestonjee	ca	Dunlop, Archibald	sh
Dadabhoy Jamsetjee Dulackow	ca	Durran, J. A.	ma
Dady, William	ho	Durrell, Timothy J	ca
Dale, E	ca	Duus, N. and family	ho
Dale, Thurstan	ho	Duval, Frank	abs ca
Dale, W W and family	sh	Eaton, E. B.	ho
Dallas, A Grant	sh	Ebrahim Shaik Hoosen	ca
Dalziel, W, R	ho	Ebrahim Soomar,	ca
Dana, Richard P	ca	Edan, B	sh
Davidson, Walter	ho	Edger, Joseph F. and fam	ho
Davidson, William	ni	Edkins, Rev. Joseph	sh
Davis, H. E. John W.	ca	Eduljee Fudoonjee Khambata	ca
Davis, Henry	ca	Eduljee Cursetjee,	ca
De Montinorency <i>Lieut 95th</i>	ho	Eichbaine, C. W.	ho
De Sa, Francisco	ho	Eleazer Abraham	sh
De Silva, Manoel, P. S.	ho	Ellice, Robert	ca
De Silva, F. P. and family.	ho	Ellis, William	ho
De Silver, R P	ma	Elmslie, Adam W.	ca
De Silver, H T	ho	Elquist, Rev. A.	ho
Deacon, E	sh	Emeny, W. and fam.	ho
Dean, Rev. William	ho	Encarnacaõ, Antonio L. d'	ho
Dearle, J.	ho	Encarnaçaõ, A. A. d'	ca
Delaney, Thomas	ho	Endicott, J B	cum
Delevie, S	ho	Everett, J H	ca
Dennis, Capt. J. Fitz G.	ho	Everard, Thomas	ca
Dent, George	ca	Ewing, R. and fam	ca
Dent, John	ca	Eyre, <i>lieut.-col. R. A.</i>	ho
Dent, Wilkinson	abs ho	Fagan, J. W.	ho
Dent, William	ho	Farquhar, A.	ho
Dhunjeebhoy Dossabhoy	ca	Farnham, S H	ca
Dhunjeebhoy Ruttunjee	ca	Fazul Goolam Hoosain	abs ca
Dhunjeebhoy Muncherjee	ca	Fazul Dumany,	ca
Dhunjeebhoy Hormujee Hak.	ca	Fearon, Charles A.	sh
Dhunjeebhoy Eduljee	ca	Featherstonhaugh, W.	ho
Dickinson, Henry	ho	Feliciani, Rev F. A.	ho
Dickson, Henry	ho	Feneran, Lt. 95th.	ho
Dickson, Dr. <i>Med. Staff.</i>	ho	Fenouil, Rev. John	ho
Dildarkhan Goolabkhan,	ca	Fergusson, Doct. Andrew	ho
Dinshaw Merwanjee,	ca	Fergusson, John	ho
Dinshawjee Framjee Casna	ca	Fincham, A.	sh
Dimier, C.	ca	Findlay, George	ho
Dixon, Andrew S	ca	Fittok, W. H.	sh
Donaldson, C. M.	sh	Fischer, Maximilian, and fam.	ca
Dorabjee Framjee Colah	ca	Fisher Capt. Royal Artillery	ho
Dorabjee Pestonjee, Patell	ca	Fitzpatrick, John	ma
Dorabjee Nesserwanjee Cama.	ca	Fletcher, Duncan	ho

Fogg, H.	sh	Greaney, J.	P. C.	ho
Fonceca, Antonio de	ho	Green, G F		sh
Fonceca, Athanasio A. de	ho	Grey, H M M		sh
Forbes, R. B.	ca	Griswold, John N. Alsop		sh
Forcade, Rt. Rev. T. A.	ho	Gutierrez, A		ho
Ford, Theo S	ho	Gutierrez, Candido		ho
Forster, H. <i>Lieut.</i> 95th	ho	Gutierrez, Rufino		ho
Forth-Rouen, Alexandre & fam	ma	Gutierrez, Venancio		ho
Fox, John S	ho	Gutierrez, Querino		ca
Framjee Sapoorejee Lungana	sh	Gutierrez, Candido		ho
Framjee Jansetjee	ho	Gutzlaff, Rev. Charles	abs	ho
Framjee Eduljee	ca	Hague, Patrick		ni
Framjee Sapoorejee	ca	Hajee Elies Hussan,		ca
Framjee Burjorjee	ca	Hall, Edward		sh
Franklyn, W H	ho	Hale, F. H.		sh
Frazer, Lt. 95th.	ho	Hall, Capt. of steamer Spark		ca
Freemantle, Edmund A	ho	Hall, G. R. <i>abs</i>		sh
French, Rev. John B	ca	Hallam, S. J.		ca
Fryer, A H	ho	Hamberg, Rev. Theodore		ho
Fryer, W	ho	Hance, H F		ho
Fuller, <i>Captain</i> 59th	ho	Hancock, B E		ca
Furst, Rev. C. I.	ho	Happer, Rev. A. P. and family	ca	
Fysk, William W.	am	Hardie, H. R.		ca
Gabriel, M.	sh	Hare, J.		ho
Gangjee Goolam Hoosain	ca	Harkort, Bernhard	abs	ca
Garchi, Giovanni	ho	Harland, Doct W. A.		ho
Garvine, Henry	ho	Harris, George		ho
Garcon, Joao Braz	ho	Harton, W. H.		ca
Gaskell, W.	ho	Harvey, F. E.		ho
Genaeher, Rev. Ferdinand	ho	Haskell G. E.		ho
Gibb, John D		Head, C. H.		ho
Gibb, George	ca	Heard, John		ca
Gibbs, Richard	abs	Heard, jr. Augustine		ca
Gibson, E	ho	Heerjeebhoy Hormusjee	abs	ca
Gilbert, W	ca	Heerjeebeoy Rustonjee		ma
Giles, Edward F. <i>abs</i>	ca	Helbling, L.		sh
Giles, John	am	Helms, Henry		am
Gilfillan, Rev. Thomas	ca	Henning, Robert		ho
Gillespie, Robert	P. C.	Hepburn, Henry L.		wh
Gillespie, Rev. William	ca	Herschberg, Doct. H. J.		ho
Gilman, Richard J	ca	Hertslet F L and fam		am
Gingell, W R	fu	Hickson, W. D.		ho
Girard, Rev. Prudence	ho	Hill, and fam. P. C.		ho
Gittins, Thomas	ca	Hill, N. of Str. "Hongkong"		ho
Goodale, Samuel P	ho	Hillier, Charles B and fam		ho
Goddard, John A	ho	Hisslop, James, M. D. and fam	am	
Goddard, Rev. Jos. T & fam	ni	Hobson, B. m. n and family		ca
Goodings, Robt. and fam.	ho	Hobson, Rev. Win. and fam		sh
Goodridge, John B	ca	Hogg, William,		sh
Goolam Hoosain Ebrahimjee,	ca	Holdforth, C G		ho
Goolam Hoosam Chandoo,	ca	Holgate, H.		wh
Gorringer, <i>Asst. Surgeon</i> 59th	ho	Holliday, John, and family		ca
Gordon, H. G. <i>Ass. Surg.</i> 95th	ho	Holt, W. <i>Quartr. Master</i> , 95th		ho
Gordon, Francis	P. C.	Holtz, Andrea		sh
Gordon — <i>Surgeon</i> 95th.	ho	Home, Dr. W. Med. Staff.		ho
Grandpré, A	ho	Hooper, James		sh
Grant, James	sh	Hormusjee Cowasjee		ma
Grandpré, Francisco	ho	Hormusjee Eduljee		ca
Graves, Pierce W	sh	Hormusjee Jamasjee Nadershaw	ca	
Gray, Samuel	ca	Hormusjee Nesser. Pochajee	ca	

Houston, Edwin	ca	Koch, C. A.	ca
Hubertson, G F	sh	Kreyenhagen, Julius	ca
Hudson, Aug. R	ca	Kupferschmidt, P	ho
Hudson, Joseph	ni	Lamson, George H	ca
Hudson, John	ho	Lança, E L	ho
Hudson, Rev. T H	ni	Lapraik, Douglas	ho
Hulme, Hon. John W and fam.	ho	Lay, Horatio	ho
Hurst, Wm.	P. S. ho	Layton, Temple H and fam	am
Hutchinson Wm.	ho	Layton, F A	sh
Huttleston, J. Thomas	sh	Lecaroz, Juan	ma
Humphreys, Alfred	abs. ho	Lechler, Rev Rudolph	ho
Hunt, T. and family	wh	Legge, Rev. James, D D & fam	ho
Hunter, James D	ac	Lena, Alexander	abs ho
Hurjee Jamal	ca	Leslie, W.	ho
Hyland, T	ho	Leslie Lt. J. A. Ceylon Rifles	ho
Hyndman, Henrique	ca	Levin, E H	ca
Hyndman, Joaõ	ho	Lewer, Dr.	wh
Howell, W H	ca	Lewin, D D	sh
Irons, James	sh	Lewis, A.	sh
Isaac Reuben	sh	Lewis, W D	ca
Jacob Hassan	ca	Lexis, William.	P. C. ho
Jacob Reubin	ca	Libois, Rev Napoleon F.	ca
Jackson, R. B and family	fu	Liddall, E.	ho
Jackson, Robert	am	Lima, J. M. O.	wh
Jackson, Robert	P. C. ho	Limjee Jamsetjee	abs ca
Jalbhooy Cursetjee,	ca	Livingston, W P	sh
Jamieson, T of str. "Canton"	ho	Livingston, J Gibbons	sh
Jamsetjee Rustonjee Erauee,	ca	Lobscheid, Rev. Wilhelm	ho
Jamsetjee Ruttunjee	ca	Locke, W.	ca
Jamsetjee Eduljee,	ca	Lockhart, William and family	sh
Jardine, Joseph	ca	Loomis, Rev. George	wh
Jardine, David	ho	Lord, Rev. E. C. and family	ni
Jarrom, Rev. W.	ni	Low, Edward A.	ca
Jehangeer Framjee Buxey	ca	Lübeck, L.	ho
Jenkins, Rev. B. and fam.	sh	Luce, William H.	ca
Jeraz Munjee	ca	Ludda Chatoor,	ca
Johnson, Rev. John	ho	Ludda Kakey	ca
Johnson, Rev. S. and fam.	fu	Lugg, J. lt. Royal Artillery.	ho
Johnston, A.	sh	Lyall, George	ho
Johnston, Hon. A R	ho	Lyons, Alexr. Tavern keeper	ho
Jones, Thomas	ho	Macandrew, J.	sh
Jones, Dash. Lieut. Royal Art.	ho	Macculloch, Alex.	sh
Josephs, Levin	ca	Macgowan, D. J., M. D. & fam	ni
Judd, Andrew	ni	Macgregor, R.	ca
Just, G. S.	ho	Mackay, Eneas J.	am
Just, Donald	ho	Mackean, Thomas W. L & fam	ho
Jummoojee Nesserwanjee	ca	Mackenzie, D. W.	ca
Jesus, L J de,	ca	Mackenzie, Kenneth R.	sh
Kakcebhoy Bahaderbhoy,	ca	Mackenzie, C. D.	sh
Kennedy, David	ca	Mackenzie, S.	ca
Kennedy, Henry H.	sh	Mackertoom, M S	ca
Kennedy, K. M.	ho	Maclay, Rev. R. S.	fu
Kenny, B Doct and family	ca	Maciachlan, J. E.	ca
Khan Mohamed Habibhoy	abs ca	Maclehose, James	ho
Khan Mohamed Datoobhoy	ca	Macleon, A. C.	ho
Khumoredeen Nuverally,	ca	Macleon, J. L	sh
King, William H.	ca	Macleod, M. A.	ca
King, F A	ca	Malooobhoy Donghersce	sh
King, David O.	ca	Maltby, Charles	sh
King, and fam. Lieut 59th	ho	Man, James Lawrence	ca
Kirk, Thomas	sh	Maneckjee Bomanjee	ca
Kleskowski, M. de	sh	Maneckjee Nanabhoy	ca

Maneckjee Pestonjee Taback	ca	Mitchell George P. C.	ho
Mohamed Ally Motabhoy	ca	Mitton, Thos	ho
Maneckjee Pestonjee	ca	Mohamed Pudmey Muscatee,	ca
Margesson, H. D.	ca	Moladina Noorhahmed	ca
Marçal, Honorio A.	ma	Moncrieff, Thomas	sh
Marjoribanks Doct. Samuel	ca	Monicou, Pierre	ho
Markwick, Charles	ho	Montigny, M. de	sh
Markwick, Jr. Richard	ho	Moore, H	ho
Marques, D P	ca	Moore, William	abs ca
Marques, F F	ca	Moosah Hassam	ca
Marques, Jozê M.	ma	Morgan, Edward	ho
Marques, Manoel V.	ho	Morison, William, M. D. and fam	ho
Marsh, W T	ho	Morris Mrs.	ho
Marshall S. (<i>Sheriff's Officer</i>)	ho	Morrison, John G	ho
Mas, H. E. Don Sinibaldo de	ma	Morrison, Martin C	am
Matheson, W. F. S.	ho	Morrison, George S	ho
Matheson, C. S.	sh	Morrison, W.	ho
Mathews, I. H. and fam.	ho	Morss, W H	ca
Maveety, J. (<i>Tavern Keeper</i>)	ho	Moses, A R B	ca
Maxwell, Lt. 95th.	ho	Moul, Alfred	ca
May, C and fam	ho	Moul, George	ca
McCartee M. D., D. B.	ni	Moul, Henry	ca
McClatchie, Rev. T. and fam	sh	Muir, J. D.	am
McDonald, & Mount T. <i>Keeper</i> .	ho	Muirhead, Rev. W. and family	sh
McDonald, J. <i>Boarding House</i> .	ho	Muncherjee Sapoorejee Lung.	ca
MacDonald, J.	sh	Muncherjee Jevunjee Mehta	ca
McFarlane, J. <i>Tavern Keeper</i>	ho	Muncherjee Nesserwanjee,	ca
McGregor Dr.	ho	Muncherjee Frammurjee,	ca
McKenzie, C W	ca	Mnr, J Manuel	ca
McKenzie, Robert	P. S. ho	Murray, John Ivor, M. D.	wusung
Mc Mahon, Rev. Felix	ho	Murray, H	ca
McSwyney, P C	ho	Murrow, Y J	ho
Meade, J. Lt. <i>Ceylon Rifles</i>	ho	Murrow, L. E.	ca
Meadows, Thomas T.	ca	Mylus, Capt. R. <i>Ceylon Rifles</i> .	ho
Meadows, John A. N.	ca	Nanjee Sah Mohamed	ca
Medhurst, W H. D. & fam.	sh	Nanjee Yacoob	ca
Medhurst, jr, W H	sh	Napier, Charles	ho
Meer Sasson Moshu	sh	Napier, Hon. G	abs ho
Meigs —	ho	Neave, Thomas D.	ho
Mello, A A. de	ca	Nesserwanjee Byrainjee Fack.	ca
Melrose, W	ca	Nesserwanjee Framjee,	ca
Melvon, John,	P. C. ho	Nesserwanjee Ardaseer Bhanja	ca
Mennecker, C V	ho	Nesserwanjee Bomanjee Mody	ca
Mercer, Hon. W T	ho	Nasserwanjee Hormusjee N.	ca
Merwanjee Dadabhoy	ca	Newman, G. W.	ho
Merwanjee Dadabhoy Wadia	ca	Newton, J. <i>Surgeon C. Rifles</i>	ho
Merwanjee Eduljee,	ca	Niel, R. & fam. <i>Albion House</i>	ho
Meufing, W. A.	ho	Noor Mohamed Kamal	ca
Michaelroy — P. C.	ho	Noor Mohamed Datoobhoy,	ca
Mitchell, E R	ho	Norleen, Gustaf	ca
Middleton, & John fam.	ma	Noronha, Jozê M. de	ho
Millar —	ho	Noronha, D.	ho
Millar 2d T. Lt. <i>Ceylon Rifles</i> .	ho	Norton, W. M.	ho
Millar, John	ca	Nowrojee Cursetjee,	ca
Miller, Dr	wh	Nowrojee Nesserwanjee	sh
Miller, John	sh	Nowrojee Maneckjee Lungrana	ca
Milne, James	am	Noyes, C. H.	ho
Milne, Rev. W. C. and family	sh	Nye, Clement D.	ca
Minchin, Capt. 95th	ho	Nye, E. C. H.	ca
Minchin, Lieut. 95th.	ho	Oakley, Horace	ca
Mitchell J.	ho	Olding, J. A.	ho
Mitchell, William H. and fam	ho	Oliveira, J. J. d'	ca

Olmsted, Henry M.	ca	Rangel, Segismundo	ca
Outeiro, Joze M. d'	ho	Rangel, R.	ho
Ozorio, Candido J.	ca	Rangel, Jayme	ca
Pages, Leon	ma	Rangel, Floriano A.	ho
Pallanjee Dorabjee,	ma	Rankin, Rev. H. V. and fam.	ni
Pallanjee Dorabjee Lalcaca	ca	Rathbone, S. Greg	ca
Pallanjee Nesserwanjee	ca	Rawle, S. B. and family	ho
Parish, Frank	sh	Rawson, Samuel, and family	ca
Park, James Dickson	ca	Reiche, F.	ca
Parker, Norcott d'E.	abs ho	Reid, Frank W	am
Parker, W d'Esterre	ho	Reine, P. B. Major C. Rifles	ho
Parker, Capt. P.	ho	Remedios, J. B. dos	ca
Parker, Rev. P., M. D. and fam	ca	Rémi, D.	sh
Parke, H. S.	abs sh	Reynvaan, H. G. I.	ca
Parkin, W. W.	ca	Ribeiro, J. C. V.	ho
Pearcy, Rev. George and fam.	sh	Richards, P. F.	sh
Pearson, G. Lt. <i>Ceylon Rifles.</i>	ho	Rickett, John, and family	ho
Pedder, W. H.	am	Richards, Rev. William L.	fu
Pedder, lieut. William	ho	Rienaecker, R	ho
Peerbhoy Yacoub	ca	Ripley, Philip W. and family	ca
Peet, Rev. L. B. and fam.	fu	Risk, J.	ho
Penrose, Wm. <i>Tavern Keeper.</i>	ho	Ritchie, A. A.	ca
Percival, A.	ho	Ritchie, John <i>Tavern Keeper.</i>	ho
Pereira, Ignacio de A.	ho	Rizios, A	ho
Pereira, Edward	ho	Rizzolati, Rev. Joseph	ho
Pereira, J. Lourenco	ca	Roberts, Rev. I. J.	abs ca
Pereira, B. A.	ca	Roberts, Joseph L.	ca
Pereira, Manoel L. R.	ho	Roberts, O. E.	ca
Perkins, George and fam	ho	Robertson, D. B.	sh
Perkins, George	ca	Robertson, George	ho
Pestonjee Dinshawjee	ca	Robertson, William F.	sh
Pestonjee Framjee Cama	ca	Rocha, Jozé J.	ho
Pestonjee Jainssetjee Motiwalla	ca	Rodrick, Anthony	ho
Pestonjee Nowrojee Pochajee	ca	Roiner, Henry	P. C. ho
Pestonjee Rustonjee	ca	Romthala Ameer	ca
Phillips, Robert	ho	Romthala Versey,	ca
Phillips, J	ho	Roose, William R.	ho
Phillipotts, lieut.-col. G. and fam	ho	Ross, J. B.	sh
Phillipotts, lieut. H.	ho	Ross, W. F.	ho
Piccope, W. N.	sh	Rothwell, Richard	ca
Piccope, T. C.	ho	Rowe, John	wh
Pierce, Wm G	ca	Rowe, J. R.	am
Pitcher, M. W.	ca	Royos, Jacinto	am
Platt, Charles	ca	Roza, Jezuino da	ho
Pollard, E. H.	ho	Rozario, Florencio do	ca
Ponder, Stephen	ca	Rozario, L. A.	ho
Potter, M. L.	sh	Rozario, C. E.	ho
Potter, W.	sh	Rusden, J.	sh
Potter, D.	abs sh	Russell, George	P. C. ho
Powell, Dr.	ho	Russell, Rev. W. A.	ni
Power, J. C. and fam	ho	Rustomjee Burjorjee,	ca
Prattent, J. R	ho	Rustomjee Byramjee,	ca
Priestman, C. J.	am	Rustomjee Jalbhoy	ca
Purdon, James	ca	Rustomjee Merwanjee Nalear.	ca
Pustau, William	ca	Rustomjee Pestonjee C.	ca
Pyke, Thomas	ca	Rustomjee Pestonjee Motiwalla	ca
Quarterman, Rev. J. W.	ni	Rustomjee Ruttonjee,	ca
Quin, M	ho	Rustomjee Franjee Mehta	ca
Quin, James	ho	Rutherford, Robert	ho
Rains, Lieut. 95th.	ho	Rutter, Henry	ca

Ryder, C.	ca	Smith, Frederick and fam	ho
Ryan, Mrs.	ho	Smith, Richard	am
Sadarkhan Jaferkhan	ca	Smith, W and fam	ho
Sage, William	ma	Smithers J. Clerk & Usher S. C.	ho
Salley Mohamed	ca	Snow, E. N.	ho
Samjee Lalljee,	ca	Soames, Capt. of Str. Canton	ca
Samson, Moritz	ho	Soares, Francisco	ma
Sanchez, Joze	ho	Sorabjee Nowrojee Wadiah	ca
Sanders, Charles	abs ca	Sorabjee Pestonjee	sh
Sandoval, Juan B. de	abs ma	Soloimon David	ca
Santos, Antonio dos	sh	Souza, Miguel de	ho
Sapoorjee Bomanjee,	ca	Souza, Florencio de	ho
Sargent, Lt. 95th.	ho	Speer, Rev William	abs ca
Sassoon, Abdalah David	ca	Spooner, C. W.	sh
Sassoon, R. David	ca	St. Croix, Nicholas de	ca
Saul, R. Powell, and fam.	sh	St. Croix, George de	ca
Saur, Julius, and family	sh	St. Hill, Henry	ho
Scarth, John	sh	St. John, St. Andrew, Lieut.	ho
Schumacher, G. A.	ho	Stanton, Rev. Vincent & fam.	ho
Schwemann, D. W.	ca	Staveley, Hon. maj-gen. W.	ho
Scott, William	ho	Steele, Thos. Tavern Keeper.	ho
Scott, Adam	ho	Steedman, Rev. S. W.	ho
Scrymgeour, David	ho	Stevens, D.	ho
Seabra, Francisco A.	ca	Stewart, Patrick, and family	ma
Seare, Benjamin, and family	ma	Still, C. F.	ho
Sedick Omar	ca	Stirling, Hon. Paul I.	ho
Seth, S. A.	ca	Strachan, George	sh
Shaikally Mearally	ca	Strachan, Robert	ho
Shaik Tayeb Furjoolabhoy	ca	Stronach, Rev. Alex. & fam	am
Shaik Davood	ca	Stronach, Rev. John	sh
Shaik Ahmed	ca	Stuart, Charles J F	ho
Shaw, Charles	sh	Sturgis, James P.	ma
Shaw, W.	sh	Sturgis, Robert S.	ca
Sherard, R. B.	ho	Suacardo, Ricardo T. Keeper	ho
Shortrede, Andrew	ho	Sucetnal Nuthoomull,	ca
Shuck, Rev. J. L. and family	sh	Sullivan, G. G. and family	ni
Sichel, M.	ca	Summers, James	ho
Siemssen, G. T.	ca	Sword, John D.	abs ca
Sillar, John C.	sh	Swettenham, Lt. 95th.	ho
Sillar, D.	sh	Syle, Rev. E. and family	sh
Silva, Marciano da	ca	Taafe, O. H.	ho
Silva, Jozé M.	ho	Tait, James	am
Silva, Quentiliano da	ca	Talmage, Rev. John V. N.	abs am
Silva, Ignacio M. da	ma	Tarmohamed Naincey	ca
Silveira, F. C. P. de	ho	Tarrant, William	ho
Silveira, Albino de	ca	Tarrant, H. J.	ho
Silveira, Albino P.	ho	Tattershall, Capt. C. R.	ho
Simoens, Manoel	ca	Taylor, Rev. C. M. D. and fam.	sh
Sinclair, Fraser	ca	Teesdale, lieut. C. B.	ho
Sinclair, C. A.	ni	Thompson, John	am
Skinner, John	ca	Thorburn, W	sh
Smelt, C. T. 2d Lt. C. Rifles	ho	Thorburn, R. F.	sh
Smith, Dr.	wh	Thorne, A.	sh
Smith, John and family	ma	Tinawy, Joseph	ca
Smith, Arthur	ca	Tozer, Frederick	ho
Smith, E. M.	sh	Trotter, G. A.	ho
Smith, James	ho	Trubshaw, James	ca
Smith, J. Macdrill and family	sh	Tyndal, Bruce	ho
Smith, J. Caldecott	sh	Turner, James, Tavern Keeper	ho
Smith, H. H.	ca	Twynham, Lt. G. S.	ho

Ullet, R. B.	sh	Widderfield, John	ho
Urnson, G.	ca	Wiener, A. G.	ho
Vacher, W. H.	ca	Wiese, L.	ca
Vandenberg, A. F.	ca	Wight, Rev. J. K. & fam	ni
Van Loffelt, J. P.	ca	Wilks, jr. J.	sh
Vaucher, Fritz	ca	Wilkinson, Alfred	ca
Veerjee Rahim	ca	Wilkinson, Francis	ho
Vidigal, Antonio de	ho	Williams, C. D.	ho
Viegas, A. and family	ca	Williams, John	P. C. ho
Viegas, L.	ca	Williams, F. D.	sh
Viera, L. F.	ho	Williams, S. Wells and family	ca
Wade, T. F.	ho	Williams, John	ca
Wadman, Edward	ni	Wills, C.	sh
Walkinshaw, W.	ca	Wilson, Alexander	ho
Walker, J. T.	ca	Wilson, R. E.	am
Walker, J.	ho	Winiberg H. & fam. <i>T. Keeper.</i>	ho
Walters, Col. 95th.	ho	Winch, J. H.	sh
Ward, M. 2d Lt. C. Rifles	ho	Winchester, C. A. and fam	am
Warden, H. H.	ca	Wise, John	absent sh
Wardley, W. H.	ca	Withington, James	sh
Wardner, Rev. N. and fam	sh	Wolcott, Henry G.	sh
Warner, Mrs.	ho	Woodgate, W.	ho
Waters, Charles	ca	Worthington, James	abs. ca
Watson, T. Boswell, & fam.	ma	Wright, James M.	ca
Watson, J. P.	sh	Wright, J. F. E.	ho
Way, Rev. R. Q. and fam	ni	Wylie, A.	sh
Weatherly, James	sh	Yates, Rev. M. T. and family	sh
Webb, Edward	sh	Young, A. I.	sh
Weiss, Charles	ho	Young, James H.	ho
West, L.	sh	Young, W. B. Capt. <i>Roy. Artil.</i>	ho
Whilden, Rev. B. W. and fam	ca	Young, James T. <i>Keeper.</i>	ho
White, James and fam.	sh	Young, Rev. W. and family	am
White, Rev. M. C.	fu	Yvanovitch, Stefano	ho
Whittall, James	ca	Zanolle, Jules	ma

Approximate Synopsis of Foreign Residents in China.

Number of names in the preceding list.....	994
Residents at Canton and Whampoa.....	362
do. at Hongkong.....	404
do. at Amoy.....	29
do. at Fuhchau.....	10
do. at Ningpo.....	19
do. at Shanghai.....	141
Number of those who have their families.....	103
Commercial Houses and agencies.....	138

GOVERNMENT OF HONGKONG.

- H. E. SAMUEL G. BONHAM, C. B., *Governor, Commander-in-chief, Vice-Admiral, Plenipotentiary, and Chief Superintendent of Trade.*
 C. B. Teesdale, lieut. H. M. 83d Regt. *A. D. C. to H. E. the Governor.*
 Hon. Major-gen. W. Staveley, C.B., *Lieut.-Gov. and Commander of the forces.*
 Hon. Major W. Caine, *Colonial Secretary and Auditor-General.*
 Hon. A. R. Johnston, *Secretary and Registrar.*
 Hon. John W. Hulme, *Chief-Justice.*
 Hon. W. T. Mercer, *Colonial Treasurer.*

COLONIAL SECRETARY'S OFFICE.

- Hon. Major Caine, *Colonial Secretary.* J. M. d'A. e Castro, *2d Clerk, absent.*
 Rev. C. Gutzlaff, *Chinese Sec. (abs.)* H. F. Hance, *3d Do.*
 L. d'Almada e Castro, *Chief Clerk.* A. Grandpré, *4th "*
 G. W. Newman, *Acting 2d pro tem.*

AUDIT OFFICE.

Hon. Major Caine, *Auditor General.*
E. Morgan, *Clerk.*

COLONIAL TREASURY.

Hon. W. T. Mercer, *Treasurer.*
J. G. Comelate, *Chief Clerk.*
R. Rienaecker, *Accountant.*
J. Hare, *Assistant.*
Messrs. May and Caldwell, *Assessors
and collectors.*

SURVEYOR GENERAL'S OFFICE.

C. St. Geo. Cleverly, *Surveyor Gen.*
Hon. G. Napier (*abs.*) *Clerk of Works.*
J. C. Power, *Acc't & Clerk of Registry.*

ECCLESIASTICAL.

Rev. V. J. Stanton, *Colonial Chaplain.*
J. Sumners, *Preceptor Anglo-Chinese
school.*
F. C. Drake, *Schoolmaster, Clerk, and
Sexton.*

HARBOR MASTER'S OFFICE.

Lieut. William Pedder, *R. N. Harbor
Master and Marine Magistrate.*
E. R. Michell, *Assistant.*

SUPREME & VICE ADMIRALTY COURT.

Hon. J. W. Hulme, { *Chief Justice &
Commaissary.*
Hon. P. I. Stirling, *Attorney General.*
N. D'Esterre Parker, *Proctor (absent).*
W. D'Esterre Parker, *Acting Proctor.*
R. Dundas Cay, *Registrar.*
F. Smith, *Dep. Registrar & Surrogate*
G. A. Trotter, *Clerk to Chief Justice.*
W. H. Alexander, *Clerk of Works.*
E. L. Lança, { *Interpreter of Malay &
Bengalce.*
J. Smithers, *Bailiff.*
J. Crook, *Under Bailiff.*

POLICE ESTABLISHMENT.

C. B. Hillier, *Chief Magistrate.*
C. G. Holdforth, *Assistant Do.*
Sheriff & Provost Marshal.
Charles May, *Superintendent of Police.*
D. R. Caldwell, *Assistant. Do.*
J. Collins, *Chief Clerk.*
M. Quin, *Second "*
Thomas Mitton, *Jailor.*
Sylvester Marshall, *Sheriff's Officer.*

CORONERS.

C. B. Hillier,
C. G. Holdforth,

REGISTRAR GENERAL'S OFFICE.

Hon. W. T. Mercer, *Offg. Regist. Gen.*
A. Lena, *Clerk (absent).*
'Ng Ming-Tung, *Chinese Clerk.*

CIVIL HOSPITAL.

Wm. Morrison, *Colonial Surgeon.*
Alberto Botelho, *Dispenser.*

POST OFFICE.

T. Hyland, *Postmaster.*
R. H. Crakanthorpe, *Chief Clerk.*
W. T. Marsh, *2d Do.*
J. Hudson, *3d Do.*
J. H. E. Wright, *4th Do.*

ROYAL ENGINEER'S OFFICE.

Lieut.-col. G. Phillpotts, *Comandiang
Engineer.*
Major Biscoe, *Executive Engineer.*
Lieut. St. Andrew St. John.
Lieut. Phillpotts.
William Burgoyne, } *Clerks of Works.*
S. H. Mathews, }
George Burgoyne, *Foreman of Works.*
Joseph Cameron, *Clerk.*

ORDNANCE OFFICE.

Henry St. Hill, *Ordaaace Storekeeper.*
Theo. S. Ford, *Clerk.*
John A. Blight, }
J. A. Brooks, } *Temporary*
D. Stevens, } *Clerks.*
J. R. Prattent,
F. C. P da Silveira,
S. Appleton,

ROYAL ARTILLERY.

Lieut.-col. Eyre, *Comandiang.*
Captain W. B. Young.
Captain Fisher.
Lieut. Jones.
Licut. Lugg.

COMMISSARY.

W. Smith, *Assistant Commissary Gen.*
C. W. Eichbaine, *Dep. Asst. Com. G.*
J. W. Fagan, *Clerk of Treasury.*

NAVAL YARD, WEST POINT.

Capt. P. Parker, *Naval Storekeeper.*
Walter Burke.
Geo. Dewar, (*abs.*) *Chief Clerk*
W. D. Hickson, *2d Do.*
J. E. Churcher, *3d Do.*
E. B. Eaton, *4d Do.*
E. Liddall, W. Boxer, *Storemca.*
J. Risk, J. Dearnle, *Coopers.*

GOVERNMENT OF MACAO.

D. Jeronimo Jozé de Matta,	<i>Bishop.</i>	} <i>Council of Government.</i>
Joaquim Antonio de Moraes Carneiro,	<i>Chief Justice.</i>	
Ludgerio Joaquim de Faria Neves,	<i>Major.</i>	
Felippe Vieira,	<i>Judge.</i>	
Thomas Jozé de Freitas,	<i>Procurador.</i>	
Miguel Pereira Simoens,	<i>Fiscal.</i>	

Governor's Department.

Antonio Jozé de Miranda,	<i>Secretary to government.</i>
Jeronimo Pereira Leite,	<i>A. D. C. to the Governor.</i>
Jozé Carlos Barros, Jozé Franco.	<i>Clerks.</i>

Dom. Jeronimo Jozé de Matta,	<i>Bishop.</i>
Rev. Braz de Mello,	<i>Secretary.</i>
Bernardo d'Araujo Roza,	<i>Acting Commandant.</i>
Dr. Joaô Damasceno C. dos Santos,	<i>Attorney-general.</i>
P. J. da Silva Loureiro,	<i>Harbor Master.</i>
D. J. Barradas,	<i>Postmaster.</i>

Judiciary.

J. A. de Moraes Carneiro, C. de O. de C.	<i>Judge.</i>
Joaô Batista Gomes,	<i>Substitute of the Judge.</i>
Francisco da Silveira, C. de O. de C.	<i>Registrar.</i>
Miguel F. Telles,	} <i>Clerks.</i>
Thomas de Aquino Migueis,	
Antonio Rangel,	<i>Accountant.</i>

Municipal Chamber.

Camillo Lelis de Souza,	} <i>Judges.</i>
Joaô Jozé Vieira,	
Felippe Vieira,	} <i>Vereadores.</i>
J. F. d'Oliveira,	
A. Carlos Brandaô	} <i>Procurador.</i>
Thos. J. de Freitas,	
Maximiano da Roza,	} <i>Clerks.</i>
Pedro da Roza.	

Chinese Department.

Thos. J. de Freitas,	<i>Procurador.</i>
Joaô R. Gonsalves,	<i>Interpreter.</i>
Florentino dos Remedios,	<i>Do.</i>
Jeronimo da Luz,	<i>Do.</i>
Joaquim Xavier,	<i>Do.</i>
B. Simoens,	<i>Clerk.</i>
Pio de Carvalho,	<i>Do.</i>

Justices of the Peace.

Joaô Lourenço de Almeida,	} <i>Clerk.</i>
Antonio Jozé da Rocha.	
Antonio Rangel,	

Treasury.

F. J. Marques,	} <i>Treasurer.</i>
Miguel de Souza,	
Francisco da Costa,	

Revenue Department.

Miguel P. Simoens,	<i>Fiscal.</i>
F. J. Marques,	<i>Treasurer.</i>
J. Victorino da Silva,	<i>Accountant.</i>
Jozé Joaquim de Azevedo,	<i>Do.</i>
Ludivino Simoens,	<i>Do.</i>
I Simoens,	<i>Do.</i>

Assessors.

Dr. J. D. C. dos Santos.	} <i>Clerk.</i>
J. F. d'Oliveira.	
Guilherme Francisco Bramston.	
Joaô Victorino da Silva.	
Angelo A. da Silva,	<i>Clerk.</i>

HIGH CHINESE OFFICERS AT CANTON.

H. E. Sü Kwángtsin,	徐廣緒	Governor-general of Liáng Kwáng.
H. E. Yeh Mingchin,	葉名琛	Governor of Kwángtung province.
Muhtihgan,	穆特恩	General of the Manchu troops.
Tsiuenking,	全慶	Literary Chancellor.
Pihkwei,	栢貴	Treasurer, or púchíng sz'.
Liáng Singyuen,	梁星源	Judge, or ngúneh sz'.
Hwan Kwángshin,	憚光宸	Commissioner of gabel and grain.
Wnrántai,	烏蘭泰	Lieut.-general of the Manchu troops.
Tohgantungeh,	托恩東	Lieut.-general of the Chinese troops.
Hwáitáhpú,	懷恩塔布	Col. in command of Gov.-gen.'s brigade.
Tsishán,	濟山	Col. commanding Governor's brigade.
Hung Minghiáng,	洪名香	Admiral at the Bogue.
Mingshen,	明善	Collector of Customs or Hoppo.
Yih Táng,	易棠	Prefect of Canton or Kwángchau fú.
Kingyen,	慶寅	Col. of the prefecture.
Fung Yuen,	馮沅	District magistrate of Nánhái.
Chín Ichí,	陳宜之	Deputy District magistrate.
Yú Yánglin,	涂陽麟	Assist. deputy do.
Cháng Hú,	張護	Magistrate of Ngtau hau sz' at Fatsháu
Sháu Ngántsang,	邵安	„ of Shin-ngún sz' near Fúti.
Fán Wéikioh,	范維珪	„ of Kiangpú sz' near Saichíu.
Tsau Mienting,	鄒冕廷	„ of Hwangting sz' near Fatsháu.
Fung Wancháu,	馮文照	„ of Kamli sz' ; the extreme west.
Shauki,	壽祺	District magistrate of Pwányú
Chau Tingchih,	周廷勢	Deputy district magistrate
Wú Páuching,	吳保楨	Assist. deputy do.
Tsiángnien,	祥年	Magistrate of Káutáng sz', near 2d Bar
Chín Yuhshin,	陳玉森	„ of Luhpo sz', near E. of city
Hü Wanshin,	許文琛	„ of Sháu wán sz', on the east

Shin Hwancháng,

Sun Yuehlieh,

沈運昌

孫日烈

Mag. of Mólakli sz' on the northeast.

Superintendent of boats, or hopo sho.

 DIPLOMATIC ESTABLISHMENTS IN CHINA.

H. B. M. SUPERINTENDENT OF TRADE AND CONSULAR ESTABLISHMENTS.

At Hongkong.

His Excellency SAMUEL G. BONHAM,	{ H. B. M. Plenipotentiary and Chief
	Superintendent of Trade.
Hon. A. R. JOHNSTON,	Secretary and Registrar.
Rev. Charles Gutzlaff, <i>absent</i>	Chinese Secretary.
T. F. Wade,	Assistant do.
Mr. William Connor, (<i>absent</i>)	First Assistant.
Mr. Frederick E. Harvey	Acting First Assistant.
Mr. W. Woodgate	Acting Second Do.
Mr. Joao Hyndman	3d Clerk.
Mr. G. S. Morrison	4th Clerk.

At Canton.

JOHN BOWRING, LL. D.	Consul.
Adam W. Elmslie, Esq.	Vice Consul.
Thomas T. Meadows, Esq.	Interpreter.
Mr. J. T. Walker,	Senior Assistant.
Mr. E. F. Giles,	(<i>absent</i>)
Mr. Horace Oakley,	Junior Assistant.
Alexander Bird,	Consular Agent, Whampoa.

At Amoy.

TEMPLE H. LAYTON, Esq.	Consul.
John Backhouse, Esq.	Vice Consul.
Martin C. Morrison, Esq.	Interpreter.
Mr. Frederick L. Hertslet,	First Assistant.
Charles A. Winchester, M. D.	Second Do. & medical attendant.
Mr. W. H. Pedder.	Clerk.

At Fuhchau.

R. B. JACKSON, Esq.	Consul.
William R. Gingell, Esq.	Interpreter.

At Ningpo.

G. G. SULLIVAN, Esq.	Consul.
C. A. Sinclair, Esq.	Interpreter.
Mr. Patrick Hague,	Senior Assistant.

At Shànghái.

RUTHERFORD ALCOCK, Esq.	Consul.
D. B. Robertson, Esq.	Vice Consul.
Walter H. Medhurst, jr.	Interpreter.
Mr. F. H. Hale,	Senior Assistant, (<i>absent</i>)
Mr. Frank Parish,	Acting senior assistant.

LEGATION OF THE UNITED STATES.

His Excellency JOHN W. DAVIS,
Rev. Peter Parker, M. D.

Commissioner of the U. S. A. to China.
{ Secretary of Legation, and Chinese
Interpreter.

R. B. Forbes, Esq.
F. T. Bush, Esq.
Charles W. Bradley, LL. D.
John N. A. Griswold, Esq.
R. P. De Silver, Esq.

Vice Consul at Canton.
Consul at Hongkong.
Consul at Amoy.
Consul at Shánghái.
Consul and Naval Storekeeper, Macao.

FRENCH LEGATION.

ALEXANDRE FORTH-ROUEN,
Leon Pages,
Jules Zanolle,
Henry Du Chesne,
Jozé M. Marques,

Envoyé de France en Chine.
Secrétaire.
Chancelier.
Elève Consul.
Interpréter.

H. G. I. Reynvaan, Esq.
G. E. Haskell, Esq.
Robert Jackson, Esq.
M. de Montigny,
M. de Kletzkowski,

Vice Consul at Canton.
Agent Consulaire at Hongkong.
Agent Consulaire at Amoy.
{ Consul at Shánghái, and Acting Con-
{ sul for Ningpo.
Interpreter at Shánghái.

SPANISH LEGATION.

DON SINIBALDO DE MAS,
Don Juan Bamtista de Sandoval,
Don Juan A. Lopez de Ceballos,
Don Jozé de Aguilar,
Don Juan Lecaroz,

{ Envoy Extraordinary and Minister
{ Plenipotentiary.
Secretary of Legation.
Diplomatic attaché. (absent)
{ Attachés & students.

James Tait, Esq.
Sr. Jozé Vicente Jorge,

Vice Consul at Amoy.
Spanish Consul at Macao.

Robert Browne, Esq.
Richard Carlowitz, Esq.
William Pustau, Esq.

Consul for Netherlands.
Consul for Prussia and Saxony.
Consul for Austria.

W. W. Parkin, Esq.
Clement D. Nye, Esq.

Consul for Peru at Canton.
Vice Consul for Chili.

John Burd,
Joseph Jardine, Esq.
Alexander Calder, Esq.

Danish Consul, Hongkong.
Acting Danish Consul, Canton.
Acting Danish Consul, Shánghái.

John Dent, Esq.
T. C. Beale, Esq.

Portuguese Consul at Canton.
Portuguese Consul at Shánghái.

Sr. A. A. de Mello,
Camillo Lelis de Souza,

Brazilian Consul.
Vice Consul for Brazil at Macao.

ART. II. *Letter from B. J. Bettelheim, M. D., giving an account of his residence and missionary labors in Lewchew during the last three years.*

[We have only a few words to add in explanation of this letter from Doctor Bettelheim, for we think it will best speak for itself. In Vol. XVI, page 55, a reference is made to him, since which time we have received nothing from him that we felt at liberty to publish, though we have had the pleasure of reading the journals sent by him to his Society in London. The wish to learn something authentic from the Doctor himself, led us to address him a note to this effect in February last by the Preble, which visited Napa on her way to Nagasaki, as stated on page 351 of the last volume, and he has promptly met the request. In printing it, we have made a few verbal alterations, which we are sure the author would willingly accede to were he here to be inquired of. We commend the Letter to our readers, and shall be most happy to forward anything which may be sent to us for the writer. The letter is addressed to Rev. P. Parker, M.D. and dated Napa, Sept. 1849.—*Ed. Ch. Rep.*]

MY DEAR SIR :

THOUGH I address this letter to you as one of the chief authorities, on whose suggestion, approval, and promised countenance, our Committee as well as myself entered upon this mission, still what I say to you I say to all our missionary brethren in China, even those whose acquaintance I was unable to make during my short stay there, persuaded that they are all anxiously looking upon this station as the first pioneering trial on *terra Japonica*—quite a *terra incognita*—and surrounded with difficulties not common to other enterprises of this nature.

I thought our Committee would endeavor to keep our friends in China as clearly informed on this mission as our home friends, whose assisting hand can not so soon reach us; but having understood from Mr. Williams' kind note, that some communication respecting our state here might be acceptable to you all, I now endeavor to trace back in my memory some of the leading events that may most interest you, beginning from our landing till this, the fourth year of our sojourn in Lewchew; praying it may please God so to guide my inexperienced pen, as to make this retrospect of our mission instrumental in rousing the interest, and enlisting the sympathy of all who read it.

There is one fact, or rather opinion, likely to be current in China concerning this country, which I conceive does our mission much prejudice, namely, that Lewchew being a Chinese dependency, it runs against the faith of our treaty to intrude upon this locality. Now I beg you to discountenance such a notion among the friends of the mission; for I have strong reason to consider this false rumor one of the grounds on which we are left unaided in our heavy struggles; otherwise, it can

scarcely be accounted for, how it comes that such a well devised and almost romantic enterprise should fail to rally round itself a host of friends.

I must here premise, that as I foresee the summary of our doings and sufferings for three years and a half in a station like this, will swell to a size beyond a common letter, I must beg your patience and forgiveness; the more so as I can give it no other time than at evening, so that the combined effects of my nearsightedness, a glimmering lamplight, and the indistinctness of a manifold-writer, will no doubt be discoverable on every page. I know also that my present state of mind is in no respect bright, perhaps not even right; and it is quite natural this likewise will be traceable on these sheets. However, as I write to a missionary brother, and from no other than pure motives, I will not be discouraged, nor do I fear to fail in my object if I should sometimes happen to speak of my own griefs instead of giving you a report on the mission; the spirit may be willing to keep close to the point, but the flesh is weak, and out of the abundance of the heart the mouth will speak, notwithstanding all the efforts of prudence to make a secret of our troubles. It is a mercy, when amid all our hardships, certainly much beyond current missionary difficulties, we have grace given us not to murmur or repine; a Divine favor for which I feel doubly thankful, as mental dissatisfaction and a wayward heart would add poignancy to every ingredient in the bitter cup we have here daily presented to our lips. But "not to murmur" does not mean to impose a hypocritical dumbness on one's feelings. Besides, I know not whether the complaints of a missionary are not as much a part of his report, as the details of his encouragements. Shadows belong to a picture as essentially as the bright dashes of the pencil; and evening and morning made the first, and still continue to make every, day.

Having thus prepared you for the "weep and smile rhetoric," in which I beg you to allow me to tell you my tale, I shall begin with our

Landing in Lwochew, which was effected on the 2d of May, 1846. We had come to anchor the day before. I am thankful to record, I was then, as I had been during the voyage from Hongkong, much in prayer; I had taken with me this preparation of mind from under the roofs of my dear brethren in Canton. The fortnight I spent in your house just before my departure, the edification I received from converse with Drs. Bridgman, Devau, and Ball, the praying duo in which we took leave of each other: do you not remember it? The devotional evening spent at the Stantons, just before our embarkation kept my heart in holy tune, all along our twenty days' passage, and raised me above the trials

awaiting me. I think I can not better describe my state of feeling, than by quoting a few sentences from my journal of April 30th:—

“The aspect of the great Lewchew is truly picturesque; hills crowned with trees, fine verdant slopes running down to the sea, and all on which the eye can rest, like the garden of the Lord. May soon the Rose of Sharon glow here in its original hue!”—“I just hear the report, ‘The town is in sight!’ How my heart beats! Is it zeal for God’s glory that agitates my whole frame? Lord, forbid that any other emotions than those of a devoted servant of the Cross occupy my heart. Oh, that the Lewchewans may know the day of their visitation! How many anxieties would my poor mind be spared, were they thoroughly to understand my friendly mission to them. Oh, Lord Jesus! it is now time for thee to work; thy church has found out this distant spot in thy creation, where to plant a new abode for thy truth. Prayer, and gold, and silver, have been offered upon thine altar for this cause; thy humble slave has devoted himself, and wife and children to this difficult task. Thy grace and favor have brought us to the threshold of our hermitage; wilt thou bring to the birth, and not cause to bring forth? Oh Lord, disappoint not thy praying, wishing, longing servant; let us be received; let thy word find a place; let thy truth be valued; give us prudence and wisdom to know in what way best to gain the confidence of thy sheep in Lewchew. May they hear thy voice, and follow thee, for thy own dear name’s sake. Amen!”

From these extracts, you will easily see that I feared the worst, but I had One to look to able to uphold me. Though I might be defeated, I had prepared for retreat—a retreat into the stronghold of every believer, before I ventured on the war; and it was this which gave the Cross the victory. My anxieties were many, my supports were also many; and the guiding Star of Bethlehem sparkled brighter amid the thick gloom covering every step before me. In the instructions I had received in London, was an entry to the end that if refused reception at Lewchew, I should settle down in Fuhchau, and there try to work my way over; a plain proof that our Committee itself had strong doubts as to the practicability of an immediate opening of the mission on its own ground; and it was but natural I should share in its misgivings.

However, one day more proved the Lord to be mighty and strong to the pulling down of every imagination that seemingly obstructs his way. We had scarcely anchored when the Rev. Mr. Forcade came on board. Conceive my joy and exultation, not only to meet a European, but to have a palpable proof that they may and do reside in Lewchew; this was all I wanted. I had English feeling enough not to allow that

to be refused to the union-jack, which was granted to the tri-colored cockade; and let me tell you, by the bye, the union-jack, at this time, was to me tantamount to the flag of Protestantism; I trust in God, we shall not have to strike it, while the rosary and distaff of the scarlet lady remain hoisted. Mr. Forcade had so many things to tell me, and I was so totally ears, that I forgot I had a mouth, and only found it again when I gave him a promise of a loan, which I made as gladly as he frankly applied for it, he having been at that time two years and upwards without remittances from Macao. I should not have mentioned this at all, were it not to prove once more that even a cup of water offered in the name of a disciple does in no wise lose its reward. Under God, I think this incident, so insignificant and small, did great things towards our settlement in Lewchew. For the very morning after I had gained the goodwill of Mr. F., the Sabine, a French frigate moored in Napa roads; and I make no doubt, it was the Bishop's kind mention of me, that procured us the most unqualified benevolence from the captain and officers of that ship, as well as of the whole French squadron that soon after arrived under Admiral Cecille.

But I must not run ahead of my story, and will therefore take you back again on board the Starling, where we were soon beset with crowds of capped and uncapped natives, all wondering, and perhaps somewhat more than wondering, at the idea of my becoming a settler in Lewchew. The preceding day we had notified our intentions to the first messenger who brought as usual (as we now know to be usual) the long card from the governor of Napa, but which I took for nothing less than a card from the king, so immensely large and long was it; yea, the very messenger, say what he might, would not pass off with me for any less personage than the King. So much for my implicitly believing Capt. Basil Hall's narrative, and the notions of a fairy land his book is calculated to form in the mind of every unsuspecting reader. Lewchew was to me a realization of the magic stage on which old Arabian or Hindoo tales are said to have been acted. The testimony of senses, I thought must be cautiously listened to; everything must be better than it appears to be, and I scolded my prosaical taste, for not being able to divest myself of the ideas current in the old world, and to penetrate the mystical veil, which I imagined does and must cover all things around me. So dangerous is it to poetize a country without expressly writing on the frontispiece of the work, "a Novel or Romance;" for it then takes a plain reader like myself, who happens to be transported into such an illusory paradise, much time before he can conscientiously believe his own eyes and ears.

You know I had the misfortune to lose my Latin-Chinese interpreter the day before my embarkation, and that it was mere Providence that brought us a man just as we set foot on board the *Starling*; his knowledge of English was in perfect keeping with mine of Chinese, and by the time of our arrival here, we could converse with each other but very little. He was a Cantonese, and more merchant than man of letters, and I believe, did himself scarcely understand half of what was told him, since all who speak Chinese here, use the mandarin dialect; and thus it happened, and fortunately too, that I could never persuade myself the natives meant in earnest what they said; and whenever my interpreter reported to me their utter unwillingness to receive, or even let us land, I seemed persuaded he had not understood them, and smiled with the full assurance of one whom Capt. Hall had taught better things of Lewchew; just like a practical miner who sees gold in the depths, where others tread indifferently on earthy impurities and sedimentary waters. No doubt it was providentially permitted I should be kept in such a romantic state of mind, while surrounded as I now understand by towering difficulties. Had I then seen matters even partly as I now do, I know not what would have become of our mission. As it was, nothing could shake my intention of landing as soon as our boats could be lowered; but how to get them lowered, was the great problem. The Captain had some misgivings as to the faith and steadiness of his men, and one way or other delays were made when I thought promptitude the best course to be pursued.

At this time I also learned the surprising news of the positive determination of our intended infant school missionary not to land—a stroke which blasted many a darling hope I cherished, and at the same time gave me much concern for her, as the *Starling* was not to return to Hongkong for the next eight months. But neither did this divert me from the way of duty I saw so clear before me according to my then views. I now saw that nothing short of a coup-de-main would turn the balance in my favor; unable to get the ship's boats to land my things, which were already prepared on deck, I begged the officer on guard to let as many of them as possible be speedily lowered into the two native boats alongside the vessel; while I endeavored to keep their owners as merry as I could in the cabin below. This was agreed to, and most luckily effected before the company showed any signs of impatience; a drop of liquor is always welcome to a Lewchewan, and he will sit with you as long as you fill his glass. But now a good part of my cargo being transhipped, I on my part became impatient; the mystery was revealed; and the company hastened pellmell down to their boats,

and shoved off at full speed as if to prevent their unexpected good luck further increasing. This was just as I desired. I had not the slightest fear of any damage being done to my goods, and could not repress an encouraging feeling crossing my bosom on beholding the natives doing something towards the reception of their missionary, although I at the same time knew they did it involuntarily.

At this stage of affairs, the captain could not of course refuse a boat to let me look after my baggage, and in this boat likewise some boxes were taken on shore. That we had the native boats to guide us was the most fortunate feature of the whole affair. For had I landed without them, I should certainly have carried all my cargo to M. Forcade's dwelling, taking advantage of his kind permission given me the preceding day. Such a step, I afterwards plainly saw, would have been the worst we could have taken; for once housed, however huddled together (Mr. Forcade had then only a single room and a cabin), the officials would have gladly seen both parties as uncomfortable as possible, and never have made the slightest effort to accommodate us, or suppose they were indeed capable of a shadow of hospitality. We should have been obliged to accept thankfully, the meanest hovel they might have felt disposed to pick out for us.

As it was, we rowed in quite another direction, following the natives to Napa,—(Mr. F. lived in a village called Tumai), and arrived with them at a spot called Tundo, just at the entrance of the junk-harbor, where as we now know, it was impossible for them to let us stop. Thus the onus fell on them, to try by all means to get us to go to another place; so that we could, as we really did, stand out for a good residence, by mere passive continuance where we were.* Some slight resistance was made to landing our goods, part of them were actually plunged into the sea during the pushing to and fro, but as it did not amount to more than a faint attempt, I found it best to leave it entirely to the heroism of the second mate, while I went twice more to and from the ship, till all things were landed. I then brought my family, and straightway proceeded with them to the temple. Arrived there, we were immediately waited upon by a great number of officers. The table being served, the parley recommenced, it seemed to me never to end. At last the governor of Napa came, but as I did not know at all how to compliment either in the Chinese or another manner, I found it best to

* The temple at this spot, called *Lin-hái sz'* 臨海寺 or Seaside monastery, besides serving for all visitors, allows a full view of all the shipping transactions of Lewchew.

continue unmoved in the stern oriental dignity, I soon perceived it was best to assume and keep up, till at least a concession as to residence was made us.

After much talk, and, as I observed, a special conference between the officials, the governor rose, and to my great surprise performed a regular *kotau* before me, a kind of last effort on their part to shake me in my purpose. After dragging his excellency up from the ground, I appealed to his own sense of honor, whether it was admissable that I should make myself a fool and return, after having come so far, without being able to tell those who sent me anything about a nation in whose welfare they were so much interested. The most prominent and repeated objection they made was that they would have no more of the *papatis* (a term which I interpreted to mean *papists*); I assured them very positively we were no *papatis*, and ended by producing a bottle of port, that their honors might wash down any further objection that might venture to rise; if I did not wholly succeed, it was probably, as I now know, because the gentle juice of the grape has much less affinity to Lewchewan judicial throats than the triple distillation. We had however so far come to a good understanding, that the talked-of immediate reëmbarkation was entirely dropped.

But this was not all; for on seeing the *tí-fáng kwán* making ready to retire, I expressed astonishment at his omitting to order my things to be removed from the beach, intimating at the same time that I held him responsible for any damage happening to them. As I write, I wonder whence, at that critical juncture of circumstances, I had the courage to act and speak as I did. "It shall be given you in that same hour:" with a grain less of boldness and perseverance, I feel persuaded even now, I should have lost my object. A mere hint of this local officer, just while withdrawing from the temple, was the fiat, which at once set every hand at work; and though we had a great number of boxes and packages, in less than a quarter of an hour, all were in the yard, though not all under cover. Might not all these hands, with the same haste have been made to turn against, as they eventually were turned for us? How much reason, therefore, had we for thankfulness and prayer, to praise God and take courage.

Next day I was waited upon by the *púching táfú* with a long letter, of which, at the time of delivery, I, of course, understood nothing beyond what my Chinese, with the dozen of broken English words he had caught at Canton, could tell me. But I think this and several other dispatches I have from the government of Lewchew, of importance, in order to silence the remarks of some who circulated in China

the report that we had introduced ourselves here as messengers from the English government. Sir Thomas Cochrane himself, when here, was capable of believing it on mere hearsay, without any further proof; and I think it but fair to show he was too credulous. I do not deny that suspicious Japanese officers may entertain such thoughts, and in fact, they can scarcely come to any other view in the matter, judging from their own slavish laws, which forbid any one to leave the country without their knowledge and consent. Yet it is not my fault, nor Sir Thomas' fault, that government here still retains the same suspicion after all he has said against it and us. He spoke of the king of Lewchew (to use the words of his own secretary), as an *independent sovereign*. Would any one style so, with all his sympathy for monarchical dignity, this headman of a few insignificant coral rocks, disputed too by Japan and China? On even him the Sovereign of England (as if the latter had acknowledged, or were, or desired to be, in treaty with this would-be miniature sovereign) would not put the disgrace of sending a person like me.

Sir Thomas, without giving me the slightest information of what this government had said, save that he sent his secretary to tell me what he (Sir T.) had said; without confronting me with them; yea, even without inviting me to a conference, which, as his secretary told me happened to turn exclusively upon our stay here, believed that I had thrown myself upon this island as an official ambassador, who, of course, in that case had done so without insisting upon the right of having an English admiral's broadside at his installation. Leaving myself out of the question, I wish that ambassadors could be introduced without the stunning credentials of a man-of-war. Far from considering this a disgrace, I should think it the greatest mark of honor paid to any nation, whose official agents were received on their mere word. But this aside. I need only refer, in the present case to my Chinese interpreter, now in his own country, and who of course knows all about our mysteries, for evidence; let him be examined, whether at any time we even hinted at our being official emissaries. Having been robbed of nearly all my cash, and publicly beaten at Lewchew, I thought it not only allowable, but even my duty, to threaten that I would bring the matter before the English government. This was English right, and beyond this I did not presume. But as our difficulties had not begun till after Sir Thomas left, there was no occasion on our part for English protection; so that this government could not at the time of the admiral's visit, produce any proof whatever, not even a distorted intimation or allusion on my part to the assumption of a

false position. I think this will be more effectually proved by giving you a copy of the earliest official communication from the authorities; for if there had been a shadow of truth in this report, it would almost of necessity find its support, at least by way of allusion or implication, in these documents, since we would, of course, give ourselves out for what we desired to be acknowledged immediately on landing, when we stood in greatest need of protection; and would certainly not have failed to avail ourselves at that trying time of so powerful a persuasion, if we had had the least design of using it.

The first document in this series is dated May 2d, the second day after our landing, when the Lewchewan authorities might naturally be supposed to have had the greatest respect for the newly arrived English ambassador, as they could not then have forgotten for what sort of a great man he had introduced himself the day before.

Communication from the Treasurer of Chungshán fú.

具稟琉球國中山府布政大夫向永保
為懇乞停止留國之舉以安小邦事據
那霸地方官鄭良弼稟稱蒙
咳唎國醫士伯德令口稱貴國肯容本
該醫上岸則船往別去等語隨念
伯德令攜帶妻子在洋日久當有心憂
身苦乃辭其所請使不上岸是心之所
不忍也但查國家法度素無他國人員
上岸淹留之例由是再三再四固行請
辭尙不肯允諾遂帶妻子上岸要為淹
留理合詳明等由據此茲查他國人員
上岸棲身素係國家嚴禁况又敝國叢
爾蜃疆土瘦地薄物產無幾不可稱國
若使他國人淹留甚有不便但至前年
偶有佛朗西船隻到國乃蒙其

總兵啟稱數月之後必有
 大總兵船隻到來要留執事一人通事一人以便通達
 該總兵等因隨即披陳前由固行請辭奈
 事總兵不肯聽從遂留兩入開船回去本職無如之何
 迄今任其淹留伏念敝國自該兩人留國以來自
 官吏下至民庶因其日夜辦事未由各修職業以至
 苦窮之地更至今年饑饉頻仍舉國人民無物可食
 皆用蘇鐵以充日食聊得活命誠恐日後饑饉益逼
 以入饑餓輾轉之境本職務要待佛國
 大總兵臨國之時披陳實情再三哀請使其率該兩人
 一同歸國若復
 貴客淹留敝國則官民苦益添苦而國亦不能自立也
 必矣伏乞洞察小邦苦疲之可傷俯垂大邦恤小之
 仁慈停止留國之舉待有風日爽晴仍坐原船駕回
 貴國不勝仰望之至矣切稟
 道光二十六年四月初七日琉球國中山府布政大夫向永保

"A duly prepared petition.* Hiáng Yungpáu, the treasurer of the department of Chungshán in the kingdom of Lewchew, hereby earnestly begs you not to stop in these quarters in order to tranquilize

* Other documents go to show that the authorities here *petition* almost every foreigner, and call every captain of a ship *Tá-jin*, or His Excellency.

this little region. The report of Ching Liáng-peh, the local magistrate of Napa, states as follows: 'that the English physician Bettelheim, told me with his own mouth, "if your honorable country will let me come ashore, the ship will immediately leave, &c." Having reflected that the said Bettelheim had brought with him wife and children, and that having been a long time at sea they must be suffering both in body and mind, my heart could hardly bear to refuse him to land as he requested. But an examination of our laws and regulations shows that there is none for permitting persons or officers from another country to land with the intention of remaining. I repeatedly and decidedly begged to decline his request, but he would not hear to it, and brought his wife and children ashore with the intention of stopping. As is right, I clearly inform you of these things.'

"On receiving this, I again examined, and ascertained that our government has hitherto strictly forbidden foreigners of all ranks to come ashore to live. How much more, too, since this country has such insignificant limits, the ground everywhere so impoverished and poor, and the productions so inconsiderable; it can scarcely be called a country. If foreigners dwell here, truly it will not be convenient. But year before last a French ship came in, whose captain stated, 'that after a few months, a ship of a high commander would arrive, and that in the meantime, he wished to leave an agent and an interpreter with him to explain affairs better.' As soon as I heard this, I explained the matter, and firmly refused his request; but the captain would not listen to me, and sailed away leaving behind the two individuals. I, the treasurer, could do no other way, and here they have been left to stop till this time. Now in the opinion of this government, since these two men came till now, both officers and people, seeing that they constantly attended to their own matters, have each confined to their own business and station. But in this miserable region, the present year has been one of extraordinary dearth, so that the whole population has been greatly straitened, and obliged to feed upon wild pineapples to keep alive; truly, I fear that before long, the scarcity will become alarming, and we shall be upon the borders of starvation. I am now anxiously awaiting the arrival of the high French commander, when I shall state the circumstances of the case, and again earnestly beg him to take these two men home with him.

"But, Sir, if you now persist in stopping here, the distress of rulers and people will become more aggravated, and the country surely will never be able to stand it. I humbly beg you to have some consideration for this distressed, worn-out country; look down on us with mag-

nanimity, be humane and compassionate. Give up the design of stopping in this land; wait till wind and weather be favorable, then embark in the same ship, and sail back to your country. This is what I anxiously hope and look for you to do.

“An urgent petition. Táukwáng, 26th year, 4th month, 7th day (May 2d, 1846). Hiáng Yungpáu, treasurer of Chungshan fú in Lewchew.”

With this request of course we could not comply, and contented ourselves by returning a good present instead of an answer. An American clock, one of those so elegantly and showily made, and yet so cheaply sold at Hongkong, was the greatest attraction among the whole, for at the time of our arrival we mustered a good stock of fancy things, with which our home friends—Bath and Ireland in particular—had so kindly furnished us. I added a good number of bottles containing Price's aromatic spirits and oils, of which we soon perceived the grandees were extremely fond, and also a delicately wrought small silk purse, with some of the smaller English coins in it, given me by Miss Bacon, sister-in-law to Consul Alcock; to which I added every description of gold, silver, and copper coin found in my collection.

This present, partly intended for the king, and partly for the treasurer, I insisted on personally accompanying to the office, thinking it possible to get at least into the neighborhood of the independent sovereign of Lewchew; but after having been led a long and wearisome way, I succeeded only in being brought to what I now know to be the *kung kwán*, or public hall at Tumai. I was not even privileged to see the treasurer, but only his delegate, he himself having been excused on grave business. Indeed, I could easily believe, poor things, they had extraordinary affairs to attend to; for by this time, the French frigate had already sent out several engineering parties to various localities, which could not but cause the Lewchewans greatly to wonder, and perhaps to be alarmed. Far as I was from wishing this nation any harm, or even an apprehension of harm, I could not but feel grateful for the providential succor, we, without seeking or appealing for, derived from the presence of this man-of-war. Considering its simultaneous arrival with us, it looked somewhat as if intentionally come for our protection, and also served as a counter-irritant, engaging the brains of government, and no doubt also of their spies, on another side; and it thus unwittingly effected a diversion most favorable for us.

Often have I had to acknowledge, and will always thankfully acknowledge, the uniform friendship and kind attentions we received from the Sabine, and later from the Victorieuse, and in general from

all French ships that have visited this. The remembrance of their many benefits to us, and the countenance given us just at a time when most needed, is to us no small ground of hope and evidence that the Lord's special care is on this mission. Strangers have taken us up; since we have been here, it has pleased the Ruler of all nations to bring us help from far; Frenchmen and Americans have visited this place comparatively more frequently, and consequently assisted us more than our own countrymen; a plain proof that missionaries are not forsaken, though thrown into the most forgotten corner of the world. Such providences happening without human concert, go far to show that the Lord reigneth; and as far as this mission is concerned in them, they also manifest that God is for us, and to him we cheerfully leave the further development of his holy and acceptable will.

If we are enabled to think so at present, after years of wasted toil, how much more were our hopes likely to be strengthened by such evident tokens of Divine favor, when yet in all their freshness, and quite unchecked by any disappointment; day after day we received new proofs of mercy watching over us. No sooner had the Starling trimmed her sails for leaving, than I was invited to go and look at a house intended for our residence. I cheerfully went, but finding it damp, dark, low, and small, if for no other reasons, I refused; and marked my utter aversion to any similar house, by not even stopping in it, whatever my tired conductor might urge to the contrary. This decision on my part had a good effect. The next day, I was shown the temple we now inhabit, a spacious wooden building, pleasantly situated, though rotten from age. I immediately consented, even on condition of the chief bonze continuing to reside in the house as the guardian of the idols, which were to be screened off by a sliding partition, in the place they formerly occupied. To have a priest to preach to even in my house, I considered rather an excellent missionary opportunity. In short, we were soon settled in our new residence; one of its rooms was a long back pantry, which struck me at once as an eligible location for opening a hospital, a plan, which at that time, I imagined would be most agreeable to the authorities.

We were so happy in our minds, and our missionary hopes so vivid, that far from thinking it any restraint to have five natives quartered upon us in one part of the house, under the name of *todzies* 通事 or interpreters, we looked upon it as the best arrangement possible to get into contact with the nation, and likewise desirable for a speedy progress in the language of the land. We had more objection to a lodge, or hut, placed in a recess within and near the entrance, and

"I yesterday received your letter. You went to see the *Hú-kwoh* (Country-protecting) monastery, and found it in all respects commodious and suitable for a residence. You do not speak now of removing to another lodging, but you request us to remove the gods of the temple and place them outside of it.* But the abbot of this monastery has told me, in relation to removing these gods, that on his previous humble application you permitted them to remain as heretofore. Now this temple is the place of prayer for the whole country, and consequently of the utmost importance. In case you should remain long in it, there would be much inconvenience. I beg you to wait till another day, when I will choose a place, and let you know, that you can move. I send this short note, respectfully hoping you are happy; this is all I have to say. *Híang Yung-páu*, treasurer of *Chungshán fú*. May 8'h, 1846. An important communication."

I accordingly deemed it best to drop the matter, and confine myself to the adoption of means by which the idolatry, of which I could not bear to remain a witness, would be effectually stopped. First, I declared that the exhalations of fresh flowers at night were noxious, and most so in a bed-room; and the idols had of course to do without them. But the bonze, though he had of his own accord, found himself a lodging out of the house, still regularly visited the gods, till an event happened, which, by its immediate consequences, appeared to have lessened his attachment for his temple. One night, something moved so fiercely up and down the paper partition that separated the gods from the rest of the bed-room, and which was close to the head of our bed, that we were greatly alarmed, not doubting it to be a serpent, of which we were told some lodged themselves in the lofts of houses. As soon as the day broke, we had the partition opened, and all our *todzies* armed with sticks, made a strict examination, but in vain.

On the bonze being called and informed of the event, he wished for a tablet to be brought from the temple, to write a charm on, which would be sure to frighten away the serpent. But I maintained I would never become a party to any such thing, and as I came there to teach the nation that all their idols and charms are follies, I could by no means permit them to suppose I had any trust in similar nonsense. The bonze still insisted, and a large red table having golden letters, was taken out for him, on the back of which the cabalistic scrap was

* There is a small shrine in front of our residence.

to be stuck. This piece of furniture is the *gwansu*, or ancestral tablet, which though of Confucian origin, is held in high honor amongst the Budhists, and in their temples the names of the deceased abbots are enshrined and worshiped. The bonze having had his way, I insisted now on having mine; for had I allowed this table to be put back in its place, and everything been quiet afterwards (as has been the case), he would have triumphed, and the people been confirmed in their absurd superstitions, and even led to suppose that Christians also derived benefit from Budhistic witchcraft. On this ground, I peremptorily refused reädmision to the tablet, and am almost persuaded it broke at least the regularity of the daily visits of the bonze to the temple.

Sometime after I threw out hints as to the inconsistency of a bonze coming so often to the temple, one would think, merely to look it my wife, a treat which he could not get anywhere else in the country; and I pleaded that since I was not permitted to see any of the wives of the respectable natives, no more should I be compelled to let my wife be courted but by those whom I would permit. Now I thought the bonze had less right than even other people to such a gratification. This was a very strong argument for these Confucian polygamists, who like Mohammedan hareem lords are ridiculously jealous; and to this objection, together with the absense of the representative of the dead, one if not the chief of their idols, I ascribe the gradual diminution and final suspension of idolatrous rites in our house. This done, we soon took away the partition, which infact made the whole secluded part only a haunt for vermin. By and by we shut up the cages of the different idols, but not without strong remonstrances to the contrary, as they conceive the inherent godhead dies without a good supply of light. Oh, how great is that darkness, that has need of daylight to keep its gods alive! They *love* darkness more than the light, for they know and admit that they are in the dark, but are fools enough to think any spiritual light coming directly upon them would do them no good, unless it was first reflected from the smeared faces of their saucy idols.

This then is the plain history of the cessation of idolatry in the Protector-temple of the empire of the independent sovereign of Lew-chew; and nothing is wanted but help from Christians to enable us to keep this house for ever a house of the living God, in whom there is no darkness at all, and to whose worship it has been consecrated more than three years. It is painful even to think of the possibility of idol worship being reëstablished on such a spot. How many hun-

dreds are now at least practically prevented from idolatry, by the mere fact of our occupying this temple. Shall Buddhism again rear its own ruins? Shall we restore a fort given up by the enemy? Must not heathen Lewchew be convinced by this time, that the *Hu-kwoh sz'* had nothing to do with what it claimed respect and support for? The dozens of big, and scores of minor, idols in this establishment, now for years kept in utter darkness, a mode of treatment admitted by their own votaries to be deadly to their supposed divine life, must almost necessarily lead the nation to conclude that it was not they who protected the country, but that there is a great and living God, who being the Father of us all, giveth good gifts to his children, and with paternal tenderness, and forgiving, sparing love, maketh his sun to rise on the evil and on the good; and that it was He, who, while their idols warmed themselves in his sun, left not himself without a witness among their blinded votaries, and did them good, giving them rain from heaven and fruitful seasons, that they should seek the Lord, if haply they might feel after him and find Him, through whose precious blood this wonderful love and forbearance were purchased. Is it possible that Christians, whose hearts revolt at papal idolatry in Europe, should not sympathize with the horrors a missionary is exposed to among Asiatic heathen? Is Lewchew too far for them? Is it outlawed in God's creation? "Thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." Is God now less a jealous God, less an enemy of idols, than he was of old? And now the enemy,—Budhistic priests and Confucian rulers,—has surrendered his gods, shall we be forced into the foolish generosity of restoring them? Shall we let Satan loose after chaining him a little?

Having written thus far, I was obliged to lay my retrospect aside for three months, in order to complete a grammar of this language I was preparing. The rough copy of a vocabulary, a labor carried on between two and three years, is also ready. I hope both of them will be useful and welcome to missionary brethren, whom we can not give up the hope it will finally please the Lord of missions to bring to our help. I scarcely know how or where to take up the thread of my tale, but as a communication we had to-day (Sept. 7th) from government allows us to indulge the cheering thought that Providence is about to secure us this year again our usual post: for as the Lewchewan junks brought us no letters this year from Fuhchau, we conclude they will take none from us, and I take it for a hint that I should go on in a narrative, undertaken with the view of reviving the interest of our brethren in

China in behalf of this mission. At any rate I cherish the hope that some missionary society will be willing to come to our assistance, for it appears our little Society has exhausted its strength in giving birth to this mission, and we are now left here like a forsaken orphan cast upon the wide world, without means of communication, without advice and direction, yea, without support. What a mercy not to be without God, without a Savior and Comforter in such circumstances. Let me, however, be clearly understood. Much as I desire that the missionary world should look into a case of unparalleled destitution and grant us its sympathies, nothing is farther from my mind than to base my appeal on such insignificant grounds. It is the mission, the cause of the Cross, yea, and the hopes of the Cross, which unless soon and effectually succored, must inevitably sink, that makes me feel my nothingness and come forward to plead for God and truth, and for those precious souls, those four immortal souls, in whom it has pleased God to kindle a spark of this heavenly life, and who should not be left without further Christian nurture.

In pursuing this narrative, I must waive the plan of particularization, on which I intended to go on; time has failed, and would again fail me for such a method. A brief summary, which after all I think may best please you, is as much as I can engage for.

Sir Thomas Cochrane's visit was over, but its consequences were not. All that had been gained by the firmness and perseverance of a French Admiral, was lost by the blunder of an English Admiral. Though we had not advanced much with government, and had only obtained the means for a little locomotion, as we could get horses, boats and carriers, wherewith we could easily outmanœuvre the native sloth of the spies, yet it was our all, and since Sir Thomas' visit it was lost. How could it be otherwise? Horses were ordered for officers belonging to his ship and refused; but nothing was said in the matter. Government grew bolder, and complained that too many officers went ashore, and the admiral found it wise to restrict them to a small number—six, I believe, were daily to be permitted the pleasure of a ramble. These are concessions of the very nature of Japanese restrictions on foreigners, and unless we desire to encourage them to continue in this oppressive course, we should never yield, or by no means quietly yield. I know there is Russia, Austria, Rome, and several other states in Europe, were we must submit to the trouble of passports, and curtailments of the exercise of our limbs. I know what China was, and still is in this respect towards the western barbarians. We submit to these and other restrictions laid on us because we *must*

submit ; but would we do so if a mere refusal of compliance was sufficient to settle the point ?

When on my first interview with Sir Thomas, moved with affection and deep compassion for the very trying situation my suffering wife was then in, I solicited his intercession with the powers that be, to permit us to hire a female servant—a point which since then the gallant captain of the last French ship here, the Bayonnaise, has warmly taken up, and would certainly have carried, had he been able to stay here longer than a few hours. The English Admiral, for all that Mrs. Bettelheim is a right born English lady—expressed astonishment at my request, saying, “That neither could our consul at Fuhchau get any female domestics.” But the question is, Is it right ? No, it is certainly wrong, in Fuhchau as well as in Napa. We must bear it, perhaps, when we can not help it, or where remedy would involve too serious consequences ; but where we can rid ourselves of an evil with slight effort, it is wrong to endure it. One feels naturally called upon to advise, scold, and even give a slap to a boy whom he sees committing a wrong ; and it is quite likely his parents too will give you thanks for your trouble, though perhaps you would, from various considerations, abstain from correcting a grown up offender not under your immediate control. Now a strong nation stands towards a small one very much in the position of a mature man to a stripling ; and though no right principled man would approve of a giant constituting himself the master of a dwarf, on the simple argument that his limbs were longer, there will still be cases in which the common sense of justice seated in every human breast, will pronounce the use made of power over weakness right, and in its proper place.

Sir Thomas left here late in October, 1846 ; and early in November, I had a dispatch from government, a long, long delayed answer to an application made soon after our arrival. This rescript shut every door we hoped might be opened for general philanthropic usefulness.

“Without spending time upon compliments, your letter can be answered. Herewith the reply is sent. With regard to the practice of physic. In this country, we have usually gone to China to learn the medical art, and to purchase medicines ; and we are now well skilled in healing and bestowing aid, so that we are afflicted neither with want of medicines, nor ignorance [of doctors]. Therefore there is no need of any one going to you to be examined and get medicine, or of studying medical books, and the art of compounding remedies.

“With regard to studying and writing English. Though I have already ordered the *todzies* to make most strenuous exertions to learn

both to speak and write English, as our country is small and the people stupid, they can not be aroused sufficiently to receive instruction, and become qualified to conduct important matters.

"With regard to studying geography and astronomy. The captains of our vessels have usually gone to China to learn them; they are able to observe the state of the weather, are skilled in using the compass, and know the rules for sailing; they are also acquainted with all the channels between here and China and the neighboring islands, so that they are not exposed to accidents. There is therefore no need of their receiving instruction from you. It is consequently impossible to allow you to do the above things. I send this short note in reply, at the same time wishing you happiness and peace, and begging your attention to it. Sháng Tingchú, the superintendent of Chungshán fú, replies. Nov. 10th, 1846."

福	貴				大	貴		尊	
中山府總理大臣尙廷柱覆	安求祈	寸啟謹爲回覆順候	客無受教者以上條欸難以施行茲具	國及屬島諳其水道得以無恙故向	看察天氣操用針盤航海之法往還中	一案查敝國船主人等素往中華學習	能精受教脩辦事務又學地理志天文	事織盡心機習話寫字然國小人愚不	英話寫大英國字一案查雖經飭通
					焉又學	客胗脉服藥學醫書習藥商者並無在	無缺誤之憂故向	中華學習醫術買來藥材善施療治以	札可覆茲回覆者醫生一案敝國素往
									套語未叙

* The phrase *shí liáo chí* 施療治 probably intends to convey the idea

This was a stroke blasting all our prospects at once. It was the third dispatch we had received from government, and the first from the *tsung-li kwán* 總理官 the first dignitary in the country, higher than whom we now understood we could not go. For though our latter urgent and repeated petitions had all been addressed to the king himself, we had even after so long a delay, received no rescript, and we were thus obliged to look upon the short, measured, weighed, and sharply cutting note of the premier as the ultimatum of all our applications. The Lewchewans wanted neither physician nor apothecary, charity doctor nor master of languages, neither would they know aught of geography or astronomy. What was I then to do? The answer was plain, *to be their missionary*. "Because thou sayest, I am increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and blind, and naked, I counsel thee to buy of me the word of God, which is quick and powerful, and sharper than any two edged sword, and a discerner of the thoughts and intents of the heart." I purposed to be their missionary and nothing more; the only occupation they did not officially deny me, and the only one indeed for which I had good reasons not to ask permission, knowing, too, I had permission, commission, and express order, from the highest Power to go to every nation and disciple them in the name of the Father, Son, and Holy Ghost.

I had some weeks before this begun the public exercises of my missionary office with memorized sermons in the composition of which—strange to say—my *todzies*, one way or other had a good share. Some prayers from Morrison's Chinese translation of the English liturgy had by this time been rendered into the Lewchewan, and daily read over at family worship—and we will praise God for it,—being audibly followed by our servants, all native Lewchewans. This was encouragement enough to go on in our blessed work, and to know nothing among them save Jesus Christ and him crucified, every other way to a rational employment having been cut off.

Through divine grace I was thus permitted to have in this country about a year's active missionary exertion. True, the opposition increased with each month—nay, each single day—still the whole of that

that charity was given to the sick on the part of government or the native doctors, as a retort to my suggestion that the poor needed relief, and shows their hypocrisy. Recently, I took a box of ointment to a poor leprous woman, who was much in need of it, and who burst into tears as she saw it, exclaiming, "Oh, Sir! this will take much money." The native doctors know how to charge for their medicines, and there is not a charitable institution in the country of any description.

period deserves to be called the golden age of the mission, compared with the days of dross, of iron mixed with miry clay, the hard toils met with disdain, that awaited us afterwards. Be it curiosity to hear what the foreign babbler had to say, and the strange gods he set forth; be it that a higher invisible power had decreed that Javan (Japan) and the isles afar off, which had not heard his fame, nor seen his glory, should now for a season hear the marvelous works of God; a fact it is, that crowds gathered, and were permitted to gather round me wherever I raised my humble pulpit upon a stone, in the corner of a street, in the market, in the roads or lanes, in Shui, or in Napa, no matter where I halted, there all the passers-by stopped, the inhabitants of the neighborhood opened their houses and slipped out, all of them, men, women and children; the stalls were idle, sellers and buyers forgot their trade, while apparently engaged in a higher business. I have seen coolies lay down their burdens and quietly listen; laborers lean their heads on the handle of their rural tools and rest in pensive attention; thoroughfares were obstructed, and roads and open places rendered impassible from the masses of people crowded in the space around me; none forbidding, none driving them away, much less preventing their assembling as has long since been, and up to this time is, our sad case.

At the same time I presented the king with ointments, and did multiply his perfumes; I sent message after message to one magistrate and another, to try if possible to come in personal contact with our mysterious rulers; and though I did not succeed in this, yet I succeeded in getting them to accept of the presents, however specious their complimentary refusals occasionally sounded. They even confessed themselves more than once to be in our debt, and were persuaded that we did not come to seek our own, seeing we had much and to spare. It was this feeling I desired to see established in them, and wished to spread it abroad among the nation, lest they should at any time be tempted to think we had a trading speculation in view. Besides, we know "a gift doth blind the eyes of the wise," and has certainly its commensurate weight even with a cunning Japanese magistrate, while I counted all things as stubble and chaff, provided I could purchase with my liberality a drop of spiritual freedom for a nation given over blindfolded to the caprices of a few rulers. The kings of the Gentiles exercise lordship over them, but here they tyrannize over them, and yet are called benefactors. Pride, fullness of bread, and abundance of idleness, as in Sodom, characterize the supine and haughty ruler; neither does he strengthen the hands of the poor and needy, though styling himself, and styled by an enslaved nation, the *father of all*.

To throw a spark of light into this thick darkness, is worth sacrificing comfort, health, wealth,—even life itself.

A year, as I said, all went on well, far beyond my humble, and sometimes even sanguine expectations. But, alas, it is now nearly two years since that year of bright hopes ended. I often linger on the cheerful recollections of the past, like a cheering dream, which though turned into nothing on awaking, yet one can not banish from the mind, and I fain hope to see it realized at some future day. I shall never forget a scene which drew out my deepest emotions; even now when I think of it, it calls forth my liveliest gratitude to the Giver of every joy, present and past. I stood on the bridge before the *Min-tun dan* 明論堂 proclaiming the love of God as revealed in the gospel of his dear Son, to two crowded shores, and felt as happy and triumphant as if, on Xerxes' bridge across the Bosphorus, I had seen Europe and Asia hang on my lips. Speaker and hearers were absorbed in the momentous subjects considered. Amid the gloomy aspect of my present unattended and unheeded labors, when traversing the localities formerly enlivened by cheerful multitudes, I ask myself with painful astonishment, Are these the places where the gospel aforesaid made such sensation, raised such hopes, and at least found ears to hear it, if it did not hearts? Why now no marks of life, no sign of interest? Is it all quite gone? Who has done this, who has so utterly wasted God's vineyard? There is no other answer: the enemy has done it, Confucianism has done it, Buddhism has done it, Japanese treachery and tyranny have done it—all alike horned heads of this many-headed beast, Antichrist. Here we have not only to combat the natural aversion of the human heart to anything requiring faith, not only to soften the insolubility of inveterate prejudice, and meet the active opposition of false creeds and their champions; we have also to resist the underhand, vexatious, unrelenting encroachments of an idle government, glad to find employment for its spies, and try to outmanœuvre its subtle, unseen machinations, characterized as they are by reckless falsehood towards us, and cruel oppression of the natives.

In this land, where the authorities are all in all, and the people nothing, it is matter of wonder and gratitude, that we have been able to prosecute missionary labor with the degree of liberty we had, even for one year; to nothing, humanly speaking, but the support we had in the almost regular arrival of men of war, and the deep, moral effect wrought on the whole nation, its rulers not excepted, by the protracted exercise of liberty, which the French would not suffer to be denied them by Japanese chicanery, can the shortlived freedom we enjoyed be account-

ed for. Perhaps the very different treatment we received from government may be further explained also by the circumstance that at the time of our arrival, we found a king in the land—at least we were told there was one. Though a mere cypher, yet the very name of *King*, a lofty conception, second only to divinity in Confucian states, exerts a secret magic, manifesting itself in various ways. It is quite likely that to spare the king any possibility of trouble, the ministers spared us many troubles, deeming it a high merit not only to keep the monarch at ease, but to keep him asleep; it appears to have been their anxious effort, perhaps it was a duty imposed from Yedo, to keep him out of the government altogether. Owing perhaps to this forced state of public deadness, rather than rest, which the ministry plumed themselves in maintaining while they had a king, we were comparatively left to ourselves—the surest means they well knew of keeping us at rest.

We did not want much more than access to the people; nay, we were satisfied with less, and contented ourselves as long as they were permitted to assemble, or rather were not driven from the spot when we addressed them on the welfare of their souls. However, this was too much to be granted by a Japanese cabinet. For none know better than despots how dangerous a weapon the tongue is; none know better than liars how great the power of truth is; and none the value of light more than they who shut it out, convinced that each ray must lay open to every eye, what they have so much reason to bury in darkness. It is not improbable, that the sudden demise of the king was a theatrical exit, contrived in order to make possible the changes an active foreign family had rendered necessary; though young, and never even said to be indisposed, he had to die at the shortest possible notice. No sooner was he dead, than all things around us at once assumed another aspect toward us; yea, on the very day which we supposed to be that of his burial, we were assaulted with stones and sticks in the open road, and thankful to come off with bruises and sores when we might justly have despaired of life.

Dishonored thus in the eye of the nation, it was to be expected that a change would be felt in all our movements. The charm attending the appellation *Englishmen*, already weakened by the overdone patriotism of an English Admiral, was now quite broken under Lewchewan sticks; and subjects of the two first nations of Europe—for during this scuffle, I was in company with the French missionaries, who had invited us to this unfortunate trip—were pelted off a highway open to every peasant, without any one taking thought of the matter. My remonstrances to government only produced an official denial of the

assault, in which it was fully assumed that that they could forbid us the public roads if they liked. Here the matter rested. By and by the *todzies*, who accompanied me abroad, and whom I was glad to see ex-officio compelled to constitute part of my audiences, a circumstance rather advantageous for inviting the passers-by to stop, and especially for attracting the populace, which is almost mechanically drawn into imitation of the *samurai* (the class of literati, to whom our official outriders and footmen belonged)—these *todzies*, instead of keeping near me as a watch, or as they used to call it, “a guard of honor,” began to decamp as soon as I stopped in a market or street, and from hiding-places, hinted, or beckoned, or threatened the people away. Mrs. B., who went with me to the Sabbath afternoon meetings, as long as regular congregations awaited us at certain favorite spots, once saw an old fellow on whom this eye and finger mechanism was all quite lost, dragged off by force.

Such means, certainly, would dampen the zeal even of a European market assembly. Still it was not all at once, that government thought it prudent to disperse our public meetings. It took a year of persevering opposition, now hidden, now open, to enable even a despotic cabal like that we had fallen under since the king's death, to bring about a total desertion of the places where I halted, and of the streets and lanes I passed through. First, there was a bustle, a running here and there, a rattling and clapping of shutting doors and windows, as if a devil incarnate had come in their way; green grocers deserted their stalls, laborers ceased their work, and crews left their boats; women dragged their children in-doors in such haste and fright, as to make them scream out when they saw me again afar off. Often the noise, confusion, and bewilderment, rose to such a pitch that I was not always free from fear myself, and almost dreaded to walk about. My complaints to government were unheeded; but in fact we then had, and even now have, no government. Slaves rule over us; the authorities are inaccessible. Who could say to whom my communications went? If a verbal or a written answer was returned, I could not say who was its author, whether the magistrate or his messenger, we having proofs that a dispatch had been opened and resealed in my very house.* In fact, the compradors whom government forces upon us are our masters, for without them we can not procure a morsel of bread, nor take our dispatches to government beyond our own threshold; while, too, they are at the head of the spy and police force at work against us.

* My communications were often returned on the ground that they contained the name of Jesus, or doctrines unknown in Confucianism.

About the same time our presents were refused acceptance, and several lots of them actually sent back, as if to seal our dismal doom at this critical juncture, by far the greater part of our available coin, six hundred dollars and upwards, were stolen from us, and all knowledge of the theft was not only clean denied, but the impossibility of such a case happening in a house watched within and without like ours, triumphantly dwelt upon in two long dispatches, ostensibly coming from the first magnate in the country. But perfectly cured as I now was of the deluding influences Capt. Hall's narrative had inflicted on my good natured disposition, I strongly insisted upon the removal of those whom I had palpable reason enough to consider in-door thieves, and perhaps official burglars. I was thereby freed from direct surveillance of my domestic doings, and the shame of having guards following my every step out of doors, but it did not better our position with the people. Several new guard-posts were erected in the lanes, which I was obliged to pass when leaving the temple; one of them was so situated that I could be descried as soon as I emerged from the bend of a wall that hides the door, so that I saw my unsought outriders, turn into every corner long before I could reach any lane. Of course on reaching it I found a complete wilderness, a grave-like silence, as if not a living being dwelt in any of the houses bordering the long streets. I was wonderfully sustained under these trials, trials almost maddening to my susceptible feelings, which had never before been outraged to such a degree. I had never before known a case where a man in his sound senses was made a kind of scarecrow, before whom his fellow-men flew off in all directions bewildered like terror stricken birds.

At the same time, I could easily conceive how much the people themselves were annoyed, and this increased my pain. I might for hours walk up and down a lane by myself, and I once tried for a whole week, besieging a row of shops from morning to night but in vain; not a door would open. Have you ever heard anything similar? Surely this people are grass, yea, chaff trod under by the heavy foot of pitiless barbarism; this land is the caldron, the people are the flesh, and the savage rulers devour them. The whole nation are slaves, worse than the negroes, bleeding and agonizing under the lash of a few taskmasters who know not, and will not learn to govern them kindly. What must be the enormities of the penal code that can secure such degrading obedience? For how can such a state of things be imagined, and above all realized, unless long continued, barbarous cruelties, though perhaps hiddenly perpetrated, bring the victims to bear, as the Lew-chewans bear, the spoiling of their goods, fasting, and incarceration in

their houses without daring, or perhaps (what is still worse) wishing to emerge from such low and brutish degradation. Much as there has been in the year 1848 to mourn in the atrocities committed in Christian Europe during the late riotous revolutions, they are virtue itself compared with the systematic massacre of the humanity, not to say the feelings of a whole nation. Despotism like that here gives no hope of improvement. It feeds greedily on destruction, and can not cease from devouring every rival existence, knowing it lives only by the death of others. It has one will, and none besides must have any will. In Lewchew it has triumphed, and Oh, what a dark triumph it is! The triumph of death over the grave of its slain, the shout of madness over dethroned reason, the echo of Satan's *Bravo!* when the world sank with a crash into the tomb of sin.

"What shall I do unto thee, Ephraim?"—what shall I do unto thee, Lewchew? Thus I asked myself with the prophet, when in the extreme of my perplexity. I well knew nothing but the gospel of the living God could remedy, or even reach such a case. But how should I begin to go to work? Faith cometh by hearing, but how shall they hear, when thus driven beyond the reach of the joyful sound? When my aggravated sins shall be remembered at the judgment-seat of Christ, then remember me, oh, my God! for good, and pass not by the days and nights I spent between the dead walls of these streets, stretching out my hands to this strange people, and lifting up my voice if possibly it might pierce through to the immured captives, and convince them that a Christian heart is not soon done out of sympathy; and that I loved and desired their salvation, though I saw them not. Rolls of portions of Scripture and of tracts in the Chinese, and addresses written in the Lewchewan—copies of which my good wife busily helped me to multiply during late night hours—were the only missiles I threw into the besieged courts; but alas, what I strewed with difficulty and hazard for many months, was easily gathered by the vigilant enemy, and brought back to me, a large trunkful, by government emissaries. My chief pulpit, the great market of Napa, where I knew they could not long go on driving off buyer and seller, and where my charities to a few cripples waiting there for alms, had evidently made a good impression on the multitude, was certainly not forsaken; but no sooner did a man or woman look up to the speaker, than a hint, a yell, or a pull from somewhere, was sure to sink the daring eye to the ground. These vexations finally quenched every attempt of the people to hear me.

In March, 1848, perhaps in consequence of a large ship approaching the shore very closely, some faint signs of a reconciliation appeared.

The theft was found out, and I was better satisfied that the discovery had been made by them than by us; for I now thought it possible that the change in their conduct might have been grounded partly on my complaint in relation to it, which they may have perhaps considered as a wanton vexation, but which they now must of course acknowledge was based on truth, to be met, if they did what was just, by the restoration of our own. In connection with this event, several circumstances occurred, which it is not necessary here to detail, but in which I am persuaded we left the impression of our open and benevolent intentions, both upon the government and the nation, made me hope some change would ensue for the better. All the dispatches we received were tinctured with goodwill. The governor of Napa on that occasion came repeatedly to our house, and crowds of followers with him, all expressing sympathy for the past, and confidence for the future. The strong steps I took in behalf of the culprits and their families, and the unremitted pains taken till I obtained a written promise under the great seal of the state, that their lives would not be forfeited, must have had some weight with men who have no regard for the poor, who use power without moderation, and who may have thought us like themselves bent on vengeance and oppression. The following dispatch, in which a couplet on the foreigner's "pearl-body" occurs, will suffice to show that my rising hopes had a pretty good foundation.

Dispatch relating to the punishment of the thieves.

"The balmy zephyrs, soft and rustling,
Proclaim the coming of the spring:
So may your good self be brisk and happy,
Fearing no limits to your felicity.

"A carefully prepared communication, relating to the degree of punishment of the criminals convicted of stealing the foreign money belonging to you, Sir. I respectfully received the other day your letter, in which you say, 'It is needless to examine these two prisoners very strictly, and I humbly beg to inquire what punishment the government intends to inflict on them, and to ask that I may be informed,' &c. According to the statutes of this country, all prisoners are taken cognizance of by the criminal judge (*yuh kwan* 獄官 the jailer) alone, who meets out [their punishment] according to law, and no stranger can know previously what it will be; moreover, the laws of rewards and punishments form the highest prerogative of the sovereign, and consequently can be no otherwise than justly ordered. For many ages, we, in this country, have ruled according to the Chinese code; and in the present case, it certainly can not be

和風淡蕩方知有脚之春
玉體康寧實受無疆之福
茲謹啟者盜取
貴客洋銀犯人罪名一案前日恭接
貴客尊札內云二犯無庸嚴加審問懇求貴國將
如何加刑此人祈爲示知等因查得敝國法度
遇有犯人專係獄官照法措行不得使他人預
先知之且夫賞罰之法係屬國家第一政務不
可不得措處之宜是以敝國自古以來遵照中
國律法以爲措行今其治罪實不得如
貴客所云行之也而使
貴客知之亦所難行也但念該二犯之罪雖云按
律行之不致斬刑之甚伏祈
貴客不必掛念茲具寸啟肅爲回覆順候
近安不一

道光二十八年二月二十六日中山府總理大臣尙廷柱謹覆

The aggravation of the case lay in the circumstance that we are foreigners, which, as some told me, makes our money to be considered as our life; for as we can not earn any more, we must starve to death without it. Others again told me, the case is considered as a betrayal against the fatherland, which by so grave an offence against a foreigner might have been exposed to great difficulties, and perhaps summary reprisals. Either view made me extremely uneasy regarding the fate awaiting the culprits. I was therefore greatly relieved by the above dispatch, and no less amused with the punctiliousness of this miniature government on their judicial power, and the impatience manifested at my talking to them of English law. Peace being thus patched up after a fashion, government even thought of getting me again to a public dinner, intimating they wished thereby to show the nation that our differences were all settled. But on this very ground I was obliged to refuse, alledging that I wished the people still to understand I was grieved at their being forbidden access to me, while neither did I feel at liberty to forget the transaction on the public road near Shui, till a straightforward apology had been given.

Had there been a shadow of sincerity under all this parade of restored goodwill, I should immediately have felt it in my labors. But there, the only quarter to which I looked for evidence of the worth of these doubtful promises and ambiguous professions of friendship, all remained as dark and cloudily as before; not a single breeze sprang up in the right direction, and consequently, I had to go on in my old hard and toilsome way. I now began more steadily to visit the huts where my guard lived, and particularly that one nearest my door, to which, I think, twenty men belonged, four of them serving by turns each day, and the whole set changed about twice in a year. Here then I had annually forty immortal souls, to whom access could not easily be denied me; for even when the guards in the other huts were ordered all to leave as soon as I entered, such rudeness could not be ventured upon at my house-door, where I could threaten to remove the whole hut, in case the inmates behaved impolitely. Difficulties, however, were constantly raised, and when I absolutely insisted upon their keeping several of my books in the hut, that they might have something better than cards and dice to beguile the time with, it came nigh to having a rupture. I maintained that this hut formed part of my residence, and I would not be forbidden to keep the books of Jesus there. In a country where written charms are much in vogue, and strange immunities are attributed to scribbled slips pasted on doors and walls, perhaps they took, and may still take my deference for our Scriptures and tracts as some-

what like their own superstitious veneration for books or even their torn leaves; but this I could not help, for though the synagogue of Satan has taken some of the best usages of the church of God, and introduced them into false systems to baffle us by the similarity, this must not make us give up our own institutions. It sufficed for me that I carried my point; let them think me wrong, or like themselves in the motives, I cared but little; my object was to bring them into contact with the pages of the life-giving word, and get their eyes when I could not secure their ears. The fact that I soon saw the books used and torn, and had occasionally to change them, and sometimes even surprised the *todzies* while, to my delight, they were engaged over them, or the maps made for their inspection, proves that the effort was not in vain in the Lord. To this end I also stuck up sheets containing the Decalogue on different walls in the house, as the general custom here is, and pasted large oblong slips of red paper on my door-posts, inscribed with Christian motives. I drew several general and special maps, and easily multiplied copies by means of the manifold writer; these, lettered with Chinese characters, were given to the *todzies*, and I am persuaded reached government likewise.

The mere knowledge of the shape of the earth goes far to upset their whole cosmogony, and a glance at the two hemispheres, in which I colored all the English possessions one bright imperial yellow, in order to give these islanders some notion of an empire to which the appellation of *tien hiá* 天下 the world, more justly applies than to China. At the same time, I raised my heart in gratitude to God, that she has done so much for Christian influence in this globe. Paganism, though numerically the greatest, and perhaps also covering the most ground, is geographically less advantageously situated than Christendom; parts of it are included in Christian influence, or inert in themselves, and it is without mutual relations between its component parts. Heathen Lewchew understands well what is meant by such ideas being pressed on them, and I hope they will not be entirely lost.

To the rolls of tracts with I colported through the streets, I added a good bagful of cakes, easily baked in an oven constructed with my own hands (these people can not construct an arch of bricks), and those who refused a tract, were frequently less rigorous towards my cakes, and perhaps were attracted a little by the gorgeous flowery chintz bag which held them. Even after my hawking stratagems had been outmanœuvred by the vigilance of the enemy who countermined all my efforts, and nobody cared either for my tracts, or my bag, or my cakes, a few naked, sunbrowned little ones still remained my customers; and

observing that the dark of the evening gave the spies less play-ground, I chose this time to go out into the byways and hedges, where tawny children presently hopped to and fro me in considerable numbers, of course with the natural desire of getting a cake or some cash, but now and then they got something better, a grain of sweet heavenly manna, or a shekel out of the sanctuary; no wonder a stop should be put to such delightful rambles. These were children who I hope felt attached to me, and I am sure I patted and fondled them with paternal affection. Even long after our intercourse must have been betrayed and declared illicit, as I easily inferred from stones pelting me occasionally in the dark, I saw them still sneaking and slinking around till they could safely approach, and get their sweet trifles; but this likewise had to be given up.

Shut out entirely from street labor, nothing remained but boldly to venture into people's houses. To confine myself to the huts where my guards were quartered would have been too easy a triumph for the evil one, and the surest way to concentrate all opposition there, and eventually to lose even that last anchor-ground in the impending storm. To secure the little one has, it is necessary to strive for more; a rule that holds good in any kind of gain, commercial as well as spiritual, for he that has not, from him shall be taken even that which he has. This great principle, in my humble judgment, it is a pity to see so little acted upon by the church; otherwise her missionary efforts would far surpass her pastoral ones. For though in this dispensation, the world is not to become the church, yet the latter loses ground, even what she has, when she gains none. The command to go to *all nations* plainly indicates we are not to wait; and it would moreover, practically be in vain to wait till any one of them be entirely converted. What missionary settled in a town, would not simultaneously with his city mission, take a range in the villages around? Has not Seroor in India its voluntary troubles at Wadagaon, and does not Mr. French rightly say, "I am more and more convinced of the importance of this (the *village preaching*) department of labor." Christ, our Savior, who left heaven for his mission upon earth, by precept and example inculcated missionary pilgrimage on the church: why is it neglected? Capernaum, doomed to be brought down hell, and offering therefore, as may be supposed, a lasting station for his divine missionary sympathy, once in a lucid moment of grace, begged that he should not depart from them. Did he settle down with them? No; he said unto them, "I must preach the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee." Such was the practice of Christ, such his command.

The Church, unlike the Jewish polity, is not confined to one or two lands or nations; she is to be a great multitude, which no man can number of all nations, and kindreds, and people, and tongues. Oh, tell me, will you shorten their shout of holy triumph? Shall Lewchew have no voice mingling in their hosannas? Ought any nation to fail to swell this universal choir, worthy the enthroned Redeemer of a world? Oh, tell the American Churches, I feel for the coppered Indian, I mourn for the African negro, I sympathize with the Mohammedan fellah, I rejoice over the awakened Nestorian and Armenian, but there must be a corner left in the American heart for Lewchew, the more so as she is the threshold to our brightening hopes in Japan. Let the people of God there be sure that in proportion as the disciples of Christ go to all nations and disciple—or, venturing on his plain command, at least try to disciple—them, in the same ratio the number of their home churches, and the number of hearts in those churches will grow. On the field subject to the exclusive control of Revelation, no operation or plan must be chalked out according to reason alone. However poorly capable a human mind may be to take in the universal missionary church, the infinite mind of our Captain has spoken out plain on the matter, “go ye unto all nations.”—Many of the prayers and exertions at home would bring down richer blessings both to far and to near, if they were directed to some outpost church.

In fact, the concentration of Christian effort to any given locality savors much of the old Babel project, the ethics of which were, “lest we be scattered abroad upon the face of the whole earth.” Now, just this was the will of God: “replenish the earth, and subdue it.” And does He, who desired the posterity of the first Adam to be scattered over all the world, even while the plain of Shinar was quite spacious enough for them, not equally desire the offspring of the second Adam to spread over the whole globe? Shall we remain in our home pastures, beneath the shadow of our steepled church towers, and drink the sweet waters of Siloam, while others are famishing from thirst? It is a consolation that he who knew how to scatter Babel, knows also how to scatter his church. Israel in the flesh was scattered abroad, but at the same time in mercy, for they “were sown among the people,” as a seed that shall serve him; and it stands to reason that the spiritual Israel of God must take the same tour round the globe, that as sin entered into the world and passed upon all men by the traveling up and down of fallen man; even so, through the instrumentality of the light sown unto the righteous, by the righteous, the works of darkness shall be destroyed, and the desert changed into the garden of God.

(To be continued.)

ART. III. *Journal of Occurrences: affairs at Macao; rules from the British consular agent at Whampoa; U. S. sloop of war St. Mary's; executions among the Chinese; town of Victoria erected into a city, and the colony of Hongkong made a bishop's see.*

AFFAIRS at Macao have taken a singular turn during the last two months. We have not been able to find room for all the communications which have passed between the Council and H. E. Sü, but have endeavored to insert all of any importance, and for the rest refer our readers to the China Mail, to which paper we express our acknowledgements for those we here introduce. In page 651 of the last volume, the apprehension and confession of another of the murderers is given, as communicated to the Council. They replied, taking exception at the confession and summary execution, at which Sü expressed his astonishment in the following manner, and at their still detaining the prisoners.

Sü's Reply to the Council's Letter of the 14th October.

Sü, gov.-gen. of Kwángtung and Kwángsi, &c. In reply to the dispatch of the 29th day of the 8th moon (14th October), which I received as an answer, stating that at a proper time attention would be given to its contents, which are empty words without meaning; and requesting at the same time a reply to the dispatch of the 17th of the 8th moon (2d October), I have now to make the following observations. The dispatch says, that the three individuals are not imprisoned, but detained for the necessary inquiries. Now, is not the long period of two months sufficient for the conclusion of these inquiries? In these 7th and 8th moons, two depositions have already been taken of the criminals who had been on two separate occasions apprehended, and copies of these depositions have been sent accompanied by dispatches; and there is no one who does not know that this case is already settled. Are not these depositions of the real aggressor and of an accomplice, then, sufficient documents? and is it still necessary to have recourse to witnesses and inquiries from individuals unconnected with the question? Besides, after the three individuals have been given up, they will have to continue in the exercise of their duties at the Barrier Gate, and consequently will not be concealed. This is all I have to communicate in reply to the dispatch of the Council of the Portuguese Government. 1st November, 1849.

The Council rejoined, Nov. 7th, in one of the best papers yet issued under its seal, exposing the discrepancies of the two confessions, and the flagitious nature of the exchange Gov. Sü had proposed between the three prisoners and the relics. After comparing the two confessions, and showing their discrepancies, they conclude with the following remarks:—

“As to the justice of the demand which this Council made to your Excellency in their dispatch of the 3d ultimo, it was a very simple one. They merely required that your Excellency should tell them, without circumlocutions, whether you would deliver them the head and hand of the deceased governor, or whether you wished to traffic with these precious remains; nevertheless, your Excellency has not, up to this date, satisfied so simple a requisition, continuing to keep possession of those mutilated members, as a property of your own, no doubt because you are conscious of having acquired them by means which, in your Excellency's judgment, give you a right of disposing of them as may seem good to you, regardless of constituting yourself by this act a participator in the crime which gave you the possession of them.

This Council have already endeavored to show your Excellency the iniquity of the infamous traffic which you proposed to them, and the necessi-

ty of the head and hand being restored to them without any condition or clause whatsoever, which this Council can not, because they ought not to, admit. They have already, in short, caused you Excellency to see, that such an inhuman and unheard-of act, committed towards the person of the Representative of Her Most Faithful Majesty, amounts to an atrocious offense against the sovereignty of Her Majesty, and an outrage to the nation, to whom is due entire and condign reparation. In the face, therefore, of the extraordinary proceedings of your Excellency, and of your tenacious persistence in remaining deaf to the voice of reason and justice; and as this Council have already informed Her Majesty's Government of all that has taken place, nothing more is left them to do on the subject, but to protest again against your Excellency, holding you responsible for the assassination of the Most Excellent Governor Amaral; for the retention of his head and hand; for the violation of the rights of Her Majesty and the Portuguese nation; and lastly, for all consequences whatsoever that may result, as well from that act, as from the unqualified proceedings of the Chinese authorities of Canton with regard to it. And, as it is requisite that full knowledge be had of all the circumstances of this unheard-of case, this Council are going to make them known to the Representatives of all the foreign nations resident here, as well as to the governments of all other friendly powers, allies of Her Majesty, by means of a Manifesto, of which a copy will also be forwarded to your Excellency."

To this the governor-general sent the following reply.

Dispatch from Su to the Council of Government of Macao.

Su, Governor-general of Kwángtung and Kwángsi, &c. I have received the dispatch of the noble Council of the 25th day of the 9th moon (9th November), and having made myself acquainted with its contents about the murder of governor Amaral, proceed to reply, that as the aggressor Shih Chi-liang was apprehended at Shun-teh, a place not far from the capital, he was taken there within a day, and immediately tried and sentenced in order to avoid delays in the examinations. By thus proceeding with the execution without loss of time, can there still be any doubt on the point? Besides, the case of beheading a criminal is not one to be trifled with. Shih Chi-liang made a deposition, and afterwards confirmed the same, and it was in consequence of his confession that the place where the head and hand had been buried was discovered. Can it still be said that this individual was a supposititious criminal, and not the real aggressor? If in all these circumstances doubts are entertained, the life of man is of great consequence; the execution could not be thus carried into effect, without the family of Shih Chi-liang uttering a word about it. As to the depositions of Shih Chi-liang and Ko Ahong, as each of them expressed himself according to his own way, there has been a difference in some circumstances; but there was no discordance as to the fact, and all of them in their depositions have acknowledged Ko Ahong and the others to be the accomplices, but did not mention the individual Kam Tong. Are not the depositions of the criminals sufficient to serve as documents, when rumors are still believed? With regard to Ko Ahong and others who ran away through the Barrier gate; as on that occasion, night was already approaching, the soldiers at that post could not, in the midst of such a hurry, recognize them in order to stop them. 'This is a very simple reason; how then can guilt be brought home to these soldiers?

A deputed officer was sent to take the head and hand of governor Amaral, to be delivered up: but the noble Council having kept back the three soldiers belonging to the gate, without setting them free, the said officer could not take upon himself the responsibility. Here is the cause of the delay and of this confusion. All things should be managed with reflection; and in a proper way; obstinacy can not bring affairs to a conclusion. This then depends on the serious consideration of the noble Council. This is all I have to answer to the Council of the Portuguese government.

10th moon, 9th day (23d November, 1849).

The Council of Government published a lengthy Manifesto, dated Nov. 26th, 1849, which is entitled "A Demonstrative Exposition of the proceedings of the Chinese Authorities of the province of Canton, in relation to the disastrous event which occurred at Macao on the 22d day of August, 1849." In this paper, the Council begin upon the presumption that the assassination of Gov. Amaral was encouraged, if not authorized by the Chinese authorities, and add, "that the subsequent conduct of these authorities has raised those

presumptions to such a height that they can not but be accepted as proofs of their complicity in the atrocious crime, the responsibility of which, far from attempting to remove by the efforts they should have employed to throw it off from themselves, they have progressively aggravated to such a point that at present the whole of it attaches to them exclusively." Taking this ground, the Council proceed to recapitulate the principal facts of the case in order to fortify their position, going over with a brief analysis of the papers which have proceeded from the governor-general, and his acts in relation to the criminals apprehended and executed for the murder. The paper doubtless carries conviction to the minds of those who joined in "the public voice," which "unanimously accused the Chinese authorities of having connived at this horrible outrage," but to those who dissent from that public voice, it adds no new proof of Si's connivance, much less of his previous authorization of the outrage. On this matter, we have already given such an opinion as the facts then brought to light led us to adopt, and need not here repeat, since we see no grounds for altering it. The Manifesto concludes with the remark that

"The necessity of occupying themselves with the present task has been extremely disagreeable to this Council, but they feel it to be imperative on them not to leave unproclaimed manifest, although pungent and bitter, truths, which had been unjustly provoked, in order to establish and fix by unquestionable facts the responsibility of that iniquitous outrage on the head of him to whom it belongs; the expositions and documents brought forward in this Manifesto appearing to them sufficiently to prove,—

1st. That the treacherous and barbarous assassination of the councillor Joaõ Maria Ferreira do Amaral, governor of this province, was nothing else than the consequence of a premeditated plan of aggression, for the development of which this act was the first step agreed upon. 2dly. That if this plan was not concocted with the concurrence of the Chinese authorities, its execution was countenanced by them. 3dly. That the same authorities, by refusing to satisfy the just demands made on them, and with which they were bound to comply, and by committing other acts in violation of the law of nations, constituted themselves participators in the crime which by the same law they were bound to punish. 4thly. That, in conclusion, all the responsibility of this atrocious crime, and of all its consequences, attaches to the same authorities, for which responsibility this Council again protest, renewing all their former protests, which they hereby ratify, in the hope that this responsibility will one day be made effective for the satisfaction and redress of outraged justice, of violated laws, and of so many and so sacred rights trampled under foot."

When sending a translation of this Manifesto to Si, the Council expressed the following disclaimer, which called forth a reply, and an inclosure throwing some additional light upon the subject.

The Council of Government &c., to Su, Governor-general of Canton.

This Council have the honor to forward herewith to your Excellency a copy of the Manifesto, which, as they informed you in their dispatch of the 7th ultimo, they made public on the 26th of the same month.

This Council avail themselves of the present opportunity to acknowledge the receipt of your Excellency's dispatch of the 23d November last; and as they have already stated in their former dispatches all that it behooved them to say on the subject to which it refers, they confine themselves at present to declaring to your Excellency, that whatever may be your proceedings relative to the restitution of the mutilated members of the most excellent the deceased governor of this province, they will on no account influence those of this Council with regard to the three Chinese detained here, in relation to whom this Council will act as they have acquainted your Excellency in their dispatch of the 3d October last. Macao, 3d December, 1849.

Jeronimo, Bishop of Macao.—Carneiro.—Neves.—Simocas.—Goularte.—Pereira.

Dispatch from Su to the Council of Government of Macao.

Su, governor-general of Kwángtung and Kwángsi, &c. In order to satisfy the question relative to the murder of governor Amaral, I proceed to state as follows: Shun

Chi-liang, the real assassin, having been first apprehended, was executed. Afterwards his accomplices Ko Ahong and Li Apau were detected, the latter of whom was killed when about to be seized, and Ko Ahong also was captured, and made a confession, a copy of which was inclosed in a dispatch to the noble Council as is on record. Inquiries were in the meantime going on after two individuals, surnamed respectively Chou and Chen, who had escaped; and the mandarin of Kwángchau has now reported to me that repeated and strict searches were made to discover the said criminals, but as it was thought probable that they might have taken refuge with the pirates and joined them, a description of these men was ordered to be drawn up, in order that when the pirates should be apprehended it might serve to identify them. The mandarin lately brought from Kweishen hien one Chang Asin, alias Chou Asin, who conjointly with Chou Ayau and Chen Afat had gone to join the pirates. As there were reasons to suspect his complicity, he was repeatedly interrogated, and he deposed that he knew Chou Ayau and Chen Afat, who as well as himself had been workmen at Macao; that one Shin Chi-liang, known to him, having determined to assassinate Amaral, to revenge himself, had bribed Ko Ahong and Li Ayau to assist him in his design, and arranged with them, in concert with Chou Ayau and Chen Afat, that they should prevent persons from approaching. All agreed to go together. Hearing of the strict search that was making for them, they fled to Hiangkang, a seaport, when they joined the pirates. Having afterwards fallen in with the English, the said Chou Ayau and Chen Afat were killed in action, and he, the deponent was apprehended by the soldiers of the (Chinese) government and sent to Canton.

This deposition then, having been compared with those of Shin Chi-liang and Ko Ahong, they were found to agree, and the two men who ran away are thus clearly identified as accomplices. With regard to the said criminal, who confessed to having committed piracies, which is in itself a crime punishable capitally, as he was an accomplice of the other delinquents in preventing people from approaching at the time of the murder, his guilt is still graver. Therefore, besides directions being given for the reiteration of the examinations, in order that his trial might take place, the deposition of the said criminal was transmitted for my information. From this it appears that the principal accomplices in the crime being six, of whom one was drowned, two were killed by the English soldiers, and the remaining three apprehended; all therefore are discovered. Chou Asin has already been committed for trial, that he may afterwards be rigorously punished. All this I make known to the noble Council, sending at the same time, a copy of the confession of Chou Asin. 'Taukwáng, 29th year, 11th moon, 6th day (19th Dec. 1849).

Confession of Chung Asin, alias Chou Asin.

I lived at Macao jointly with Chou Ayau and Chen Afat, where we earned our livelihood by acting as workmen. An acquaintance of ours named Shin Chi-liang, on account of the Portuguese Governor Amaral having made roads without the Campo gates, by which work the graves of his ancestors were destroyed, was so enraged thereat that he determined to murder Amaral, in order to satisfy his revenge. For the purpose of assisting him in his design, he bribed Ko Ahong and Li Apau, and charged me, together with Chou Ayau and Chen Afat, to act as guards on the occasion, so as to prevent people from approaching. All of us agreed to this, and on the 5th day of the 7th moon Shin Chi-liang having heard that Amaral would go out for recreation, proceeded with us to waylay him. Towards evening, when it was twilight, Shin Chi-liang seeing Amaral approach on horseback, went up to him under the pretense that he had a petition to hand him, and said that he had a complaint to prefer; and whilst Amaral was stretching out his hand to receive the paper, Shin Chi-liang drew a sharp knife he had concealed in the handle of his umbrella and commenced stabbing him in the arm and shoulder, until he fell from his horse, when he immediately cut off his head and hand, and we ran away, each his own way. Chou Ayau, Chen Afat, and myself, having afterwards heard that strict search was being made for us, fled to Hiangkang, a seaport from whence we went over to the pirates, whilst with whom Chou Ayau and Chen Afat were killed in engagements we had with the English soldiers, and I was afterwards seized by the soldiers of government, and taken to Canton. I pray therefore for mercy.

On the 24th, one month after sending Si a translation of the Manifesto, the Council forwarded the following dispatch with the three prisoners, who had been detained since August.

From the Council of Government, &c., to Su, Viceroy of Canton, &c.

This Council send to Your Excellency the three Chinese guards at the Barrier Gate, who were detained here; likewise their depositions and those of two witnesses, from which it is seen clearly and evidently that these three men belonging to the Barrier were at least cognizant of the horrible outrage committed near that post on the evening of the 22d August. They are either guilty, or acted under orders in permitting free passage through the Barrier to the vile perpetrators of that abominable crime. This Council therefore send these prisoners to your Excellency as guilty persons, in order that they may be tried according to law; and by sending these three prisoners,

they hold your Excellency answerable for them; and again require from your Excellency the capture of the assassins and accomplices, and also insist that the proceedings, until the criminals are confronted here, follow the course laid down in justice and law; and they protest against any acts of a contrary nature; and further renew all their former protests. This Council having reported everything to their Sovereign, have nothing farther to do until they receive her commands.

Macao, 24th December, 1849.

Jeronimo, Bishop of Macao.—Joaquim Antonio de Moraes Carneiro, &c.

Immediately on receipt of this, the *tsotáng*, through whom it was sent, intimated that the head and hand were at the disposal of the Council, and after some delay the relics were delivered up on the 16th inst., to a commission appointed for the purpose, on board a *lorcha* off the Praya Grande. They were well preserved and easily identified, and were carried to the chapel in the palace, where service for the dead was performed by Bishop Matta; the flags were at half-mast and minute guns were fired on the melancholy occasion.

The following Regulations have been published by the Consular Agent at Whampoa for the guidance of masters of British ships. They show the result of long experience in relation to the dealings between foreign seamen and the Chinese, and that prevention of intercourse is the best remedy for the evils which once were connected with it. It is a melancholy reflection that seamen coming to this heathen land from a Christian country must be shut up like convicts on board their ships during their stay in port, in order to prevent them from injuring themselves and others. It recalls to mind the anecdote we once heard a sailor narrate: 'That a little girl was once crossing the gangway of a man of war, and as she stepped over and looked up and down the deck, she caught her mother's dress in terror, exclaiming, Look, mamma! so many sailors, and they are all loose!—We hope the day is not far distant when seamen in heathen countries will be an honor to, and for the advancement of the holy religion they profess in name, and not a reproach by their intemperance and folly.

Regulations for Masters of British vessels and others at the Anchorage of Whampoa.

I. The consular offices are open from 10 A.M. to 4 P.M. daily, with the exception of Sunday, and such holidays as public offices in England are closed.

II. Masters are required, within twenty-four hours after arrival, to deposit with H. M.'s Consul at Canton, their vessel's certificate of registry or sailing-letter, *Bocca Tigris* pass, and manifest of cargo, after which due permission will be obtained to break bulk.

III. Except in the case of vessels belonging to H. M.'s colonies and possessions abroad, masters are required, within forty-eight hours after arrival, to deposit, or cause to be deposited, with the consular agent at this anchorage, the agreement with the crew, together with an account at the foot of such agreement, of all apprentices on board, setting forth their Christian and surnames at full length, the dates of the registry of their indentures and assignments respectively, and the ports at which, and the times when they were registered; and also all indentures and assignments of apprenticeships, and the register tickets of all the crew who shall be subjects of her Majesty, the whole to be kept by him during the ship's stay, and, excepting the register tickets of deserters, to be returned to the master a reasonable time before departure.

IV. The laws of England are in full force, regard being had to the difference of local circumstances, and to the provisions of ordinances for Her Majesty's subjects within any vessel at a distance of not more than one hundred miles from the coast of China. The consular agent calls especial attention to the Act 7 & 8 Victoria, Cap. 112, to amend and consolidate the laws relating to merchant seamen, which Act, except so far as relates to agreements, register tickets, and having apprentices, applies to ships belonging to all Her Majesty's colonies and possessions abroad when at this anchorage; and all certificates and sanctions required to be endorsed on agreements, shall, in the case of these ships be otherwise given in writing when no written agreement exists. This act enacts that no seaman can be shipped, discharged, or left behind, without the previous sanction of the consular functionaries in writing; and they are instructed by the Lords Commissioners of the Admiralty, that great care must be taken that such discharge is never sanctioned except in cases of absolute necessity. In those cases where offenders may be given in charge legally without the previous issue of a warrant, application is required to be made to the constable at the office of the consular agent.

V. Seamen and other persons dying on board, stone and other ballast, are prohibited from being thrown overboard.

VI. Cleanliness in this climate being indispensable for the preservation of the health

of crews, masters are held responsible for payment of their washing. The usual charge is one dollar for each seaman for the first month or part of a month, and fifty cents for each subsequent month or part of a month, of a ship's stay.

VII. Seamen being strictly prohibited from going to Canton and on shore, bum-boats are to be permitted to come alongside the ships in reasonable numbers, at meal times, at the gangways only, to sell clothes and other necessities. Dealers have been cautioned against giving credit, inasmuch as no debt exceeding in amount five shillings, incurred by any seaman can be recovered until the period of his service shall have been concluded.

VIII. All masters or other persons in charge of vessels about to leave this anchorage shall give notice thereof in writing to the consular agent, and hoist a blue-peter at least twenty-four hours before the time of intended departure, unless he shall think fit from a sufficient cause to dispense with the observance of this regulation.

IX. Every British subject arriving at this port, not borne on the muster roll of any British ship, and intending to reside here, is required within a reasonable time to enrol himself in a register kept at the consular office for the respective districts: and if any British subject conveyed to this port in a British vessel, shall, prior to the departure of such vessel from the dominions of the emperor of China, be found requiring public relief, such vessel will be held responsible for the maintenance and removal of such distressed British subject.

X. Any individual appealing from the decision of the consular agent, is required to forward his appeal unsealed and under cover to the consular agent for transmission to the consul.

XI. All fines are payable in ready money. Dollars locally termed *chopped* are received by weight at the rate of 7.17 taels to 10 dollars, and the dollar is received at the exchange of 4s. 2d.

The Consular Agent takes this opportunity to make the following remarks:—1st. On Sunday there is usually an opportunity of attending divine service. 2d. To avoid exposing European seamen, it is advisable to engage a sampan, or Chinese boat, for pulling up to Canton and about the anchorage. 3d. To prevent pilfering, a particular watch ought to be kept on Chinese in and about a ship when discharging and loading small and loose packages. 4th. Bathing in the middle of the stream, unless at slack water, is highly dangerous. 5th. Insubordinate conduct being most frequently occasioned by drinking intoxicating liquors to excess, and if these be excluded, masters would have comparatively little trouble in maintaining good order amongst the crews, it is recommended to them to arrange to watch each other's vessels, and to make signals when boats come under the bows or sterns. At meal times, when bumboats are permitted at the gangways, vigilance is necessary also, though the precautions taken should not be vexatious to the crew. 6th. The consular agent having little leisure for correspondence, all persons at this anchorage having business with him, are requested to transact it personally. 7th. Pilots may be obtained at First Bar. 8th. The consular agent is anxious to do his duty without fear or favor, and to treat all persons courteously who have recourse to him; but having frequently come in contact with very unreasonable individuals, who have not hesitated to misrepresent him most grossly, and to treat him with marked disrespect, he feels reluctant to fine any one on this account if it can be avoided, and with this view intimates that the law gives him ample power to cause his official authority to be respected.

ALEX. BIRD, *British Consular Agent.*

Whampao, 3d November, 1849.

The U. S. sloop of war *St. Mary's*, 20 guns, bearing the broad pendant of Commodore Voorhees arrived in these waters on the 31st, from Honolulu. Her officers are as follows: *Commodore*, Philip F. Voorhees. *Lieutenants*, John B. Marchand, C. A. R. Jones, Wm. E. Boudinot, A. C. Rhind. *Acting Master*, David Ochiltree. *Surgeon*, Samuel L. Addison. *Purser*, Cameron Anderson. *Lieut. of Marines*, F. B. McNeill. *Commodore's Secretary*, Dabney C. Wirt. *Midshipmen*, David L. Braine, Felix Grundy, Joseph L. Breeze, Edward T. Williams. *Boatswain*, John Crosby. *Sailmaker*, Wm. B. Fugitt. *Carpenter*, C. W. Babbitt. *Gunner*, J. Brown. *Purser's Clerk*, James Conway.

Executions among the Chinese. The number of criminals who undergo capital punishment at Canton usually amounts to several hundreds annually, but no governor-general has in recent years equaled the present incumbent in the number of persons whom he has sentenced to the sword; during the last year there have been nearly 400 executions, though it should be remarked that criminals can not be capitally punished at any other city in the province besides Canton, with the exception of Kiungchau fu in Hainán. The place of execution in Canton might perhaps be called a public square, but it rather resembles a vacant lot

lying among others built upon, for it is not regarded as a thoroughfare ; during most of the time it is occupied by the workmen of a pottery manufactory near by to dry their furnaces and other ware, so that it is literally, a *potter's field*. This place near the Tien-tsz' mátau, or Imperial landing-place, on the southern side of the city, parallel with the *So-t' kiái*, or Rain-cloak St., and opening into the *Tsáng-t sien kiái* or Granary-front St. ; there being no fence or gateway between the latter and the *fák ch'ung*, or *law arena* as the spot is called, whenever an execution takes place, the street gates on both sides of the opening, and that at the lower end towards the river are all shut as soon the officers arrive with the culprits. This compels all passengers who may be going by at the time to stop in the street until the execution is completed, and the gates are reopened ; the rush to see the bloody corpses is then very great, few persons being admitted as spectators.

It is shocking to witness the indifference with which life is taken on these occasions ; and the moral effect of such scenes to prevent crime is nothing at all. A few days ago, twenty heads were cut off. The wretched criminals were brought from the prison borne on men's shoulders in small cages hardly large enough to hold them doubled up in the smallest compass ; the bearers put the cages on the ground, and actually emptied the prisoners out by turning them over, just as if they were already carcases. The executioners used large hangers, and while the officers in attendance are making ready, these callous men are vamping about and showing the spectators how neatly they can do the bloody deed. On this occasion, the criminals were all dressed in clean clothes ; these are sometimes given by the officers, and are always desired, under the idea that the spirit appears before Yen-lo-wáng in hades in the dress the body had on when it left. The provincial judge, the prefect, the two district magistrates, and a centurion, who acts as the deputy of the colonel in command of the city, were all present with their lictors. The criminals were all made to kneel in a row facing the south before them, and their names read off by a clerk ; there were five heads-men, and eleven swords standing in a row along the wall. One of them took a sword, and as a man held up the pinioned arms of the criminal behind, thus forcing his head horizontally forward, he struck it off with a single blow, the headless corpse falling along on the ground, and he wiping the blood from the blade on his jacket. He replaced the weapon, and took up another, and after the fifth had been executed, his turn came again ; and thus the whole five took turns, each one decapitating four persons, and using two swords. Not a word, not a sigh, not a groan, proceeded from any of them, and in a few short moments after they were brought on the ground, their gory heads were thrown together in a pile, even before the contortions of the muscle of the chin and neck had ceased, and their bodies left upon the ground ; the heads often remain until they become bare skulls, but no obstruction is put in the way of the relatives taking away the corpse and the head, except in atrocious cases when the officers order the head to be exposed in a cage where the crime was committed as a warning to offenders. As soon as the dreadful ceremony was completed, the officers and their attendants, with the procession of empty cages returned into the city ; as the gates were opened, a great crowd rushed in to behold the bloody corpses, among whom were probably friends of some of the victims, ready to carry away their remains. In case no one appears to claim them, the authorities order them to be buried in a golgotha on the eastern side of the city called *mán yan chung*. Officers or persons of note are usually carried to the spot in sedans ; as the chair is set down on the ground, and they are ordered to step out, the executioner stands ready, and strikes off the head as the person stoops to pass out. Criminals sentenced to the slow and ignominious death, sometimes called "cutting into ten thousand pieces," and to strangulation, are bound to a cross before their execution.

The town of Victoria in the colony of Hongkong has been ordained to be a city, and the island of Hongkong and its dependencies erected into a bishop's see and diocese, to be called the Bishopric of Victoria. Rev. George Smith, D. D., well known as the author of a work on China, has been consecrated as the first bishop of the new see. He left England in November last, in company with a number of clergymen, and may therefore be expected soon to arrive, and enter upon his duties.





